

WHEN READ, PLEASE PASS TO A FRIEND.

THE FIELD AFAR

ORGAN OF THE CATHOLIC FOREIGN MISSION SOCIETY OF AMERICA

MARYKNOLL

*Diligentibus Deum
Omnia Cooperantur
in Bonum : : :*



*To Those Who Love
God All Things Work
Together for Good.*

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Twelve Issues Yearly



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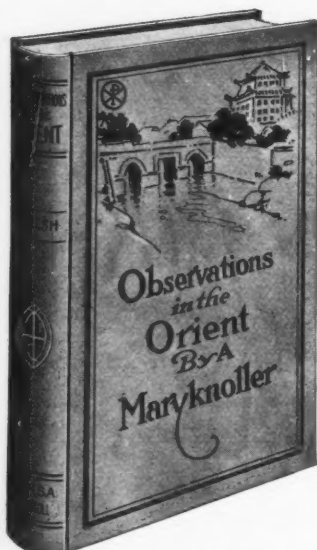
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The American Foreign Mission Seminary.

APPROVED—by the Council of Archbishops, at Washington, April 27, 1911.

AUTHORIZED—by Pope Pius X., at Rome, June 29, 1911.

OBJECT—to train priests for missions to the heathen, and to arouse Catholic Americans to a clearer appreciation of their duty towards this need.

OPENING—of Seminary for Philosophy and Theology, Ossining, N. Y., Sept. 18, 1912.

DECREE OF PRAISE—granted by Rome, July 15, 1913.

FIRST PREPARATORY COLLEGE—established near Scranton, Pa., Sept. 8, 1913.

PROCURE—opened in San Francisco, Sept. 13, 1917.

ASSIGNMENT—to first field (*Province of Kwangtung, China*), April 25, 1918.

DEPARTURES OF MISSIONERS—four, Sept. 8, 1918; three, Sept. 8, 1919; six, Sept. 8, 1920.

(LEGAL TITLE: CATHOLIC FOREIGN MISSION SOCIETY OF AMERICA, INC.)

THE FIELD AFAR

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Catholic Foreign Mission Society of America, Inc.

Maryknoll, Ossining, New York.

President and Treasurer,

V. REV. JAMES A. WALSH

Secretary.....V. REV. JOHN J. DUNN

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WELL, here we are with our addition to THE FIELD AFAR when there would seem to be every good reason to make subtraction. It is true that publishing is dear and our subscription price, one small dollar, remains unchanged, but we are fortunate in our friends whom we find in many walks of life,—even in those that lead to paper mills and printeries.

We hear many kind words about THE FIELD AFAR from “people who know,” and we have

done our best as amateurs to issue a presentable paper. But we hope to do better still, so as to make every reader a “booster.”

✠ ✠

The missionary receives the grace to suffer, but he does not always get the grace to enjoy his suffering.

✠ ✠



PENTECOST is approaching rapidly—May 15 is the date. Everybody who has followed the story of Maryknoll knows that its success is due to the silent all-powerful breathing of the Holy Spirit. Devotion to the Holy Ghost is practiced daily by all Maryknollers and by some of their friends.

Come into the ranks and, beginning May 6, for nine days, embody in your prayers one to the Holy Ghost for light and strength. Maryknoll at home needs both; so also do its missionaries over the Pacific; and you, too, dear friend. Is it not so? Pray to the Holy Ghost.

✠ ✠

THE Maryknoll Missioners have crossed the West River and advanced into a new Province,—that of Kwangsi. They are occupying the city of Wuchow, at the request of Bishop Ducoeur of Nanning, and an interesting field lies before them.

We say *interesting* rather than promising, but perhaps both words will be appropriate. As a matter

of fact, two Maryknoll priests recently began their mission in Wuchow, a large city, with not one native Catholic.

“Watch and pray.” Or rather, let us put it before Catholic readers in this form—*pray and watch.*

✠ ✠

TO any who may need to be convinced that support of the foreign mission cause is no obstacle to home development, the following may be suggestive.

A mission circle of ten members, belonging to a small parish in Massachusetts, after three years of existence, threatened to disrupt. Why? Five of its members are joining sisterhoods. Where? In the very diocese in which they live.

We are bold enough to think that the atmosphere of a foreign mission circle was productive of generous thoughts in these young souls, and fostered their religious vocations to the home needs.

Cultivate the foreign mission idea and you will draw in its wake abundant fruits, material and spiritual, for local needs.

✠ ✠

NATION-WIDE advertising in Catholic publications has never been very seriously considered by the gentlemen agents who distribute that kind of patronage, but times are changing.

Catholics are beginning to let advertisers know where *they* will look for the “advs.” that sustain the newspaper world to-day. Large concerns fear to use the columns of anti-Catholic propaganda journals for a display of their wares, and they are slowly realizing that

the Catholic body is no inconsiderable portion of the American people.

The agencies are beginning to inquire about Catholic circulation. The next step will be insertions on trial, and then the Catholic reader by his order and the mention of the source of information can prove the wisdom of the agencies, and at the same time add strength to every Catholic publication.

* *

A life subscription, in view of possible advance, will be a good bargain if you are looking for such.

* *

ON another page we have printed our report for the ninth fiscal year. It is a genuine example of Catholic charity, despite the abnormal and distressing industrial conditions.

Still we are not unduly elated. There is much to be done during the coming year. A way has to be tunnelled through hills and mountains of difficulties. The foundations for the new Seminary have been laid; in a few weeks work will be resumed on the building proper; and soon—though not too soon—we hope to have the first national Seminary, for Foreign Missions.

In China, several new stations will be opened, and we at home, of course, must meet the increase above ordinary and normal expenditures.

Yet we do not fear. God is good—and as His has been the inspiration and the grace quickening the spirit of American Catholics to co-operate in the salvation of the heathen, so also will He furnish the means to aid them in their missionary zeal.

* *

Spread Maryknoll over the country by using our new seal on your envelopes.

* *

WITHIN a few months the Catholic Foreign Mission Society of America will pass its tenth birthday. The event will not stir even the Catholic world. Maryknoll is too young, yet, to be

taken for much more than something promising. And as Maryknoll knows this, the coming anniversary is not a source of worry.

However, those on whom lies the responsibility of initiating and developing the enterprises that are being rapidly recorded in the history of Maryknoll, are fully aware that 1921 must register a strong forward movement.

With a section of the new Seminary to build at Ossining, obligations to be met for last year's construction of the College near Scranton, some real estate to purchase on the Pacific Slope, Procures to be developed in New York City and Hongkong, not to men-

tion the needs of five mission stations, the program before us this year calls for much action and many sacrifices, co-operating with the grace of God.

There are those in our little army of friends who have neither silver nor gold to give to Maryknoll—but whose spiritual and loyal support more than make up for this lack.

Others whom we number among our friends are poor but always happy in the thought that they can give their mite. Some are in the class designated as comfortable. And a handful would be called well-to-do.

But to each individual of every class we say: Maryknoll enterprises look to you this year—its tenth—for something special—ten prayers for the one you gave—a corresponding opening of your purse-strings. Don't fail us, please. And God will bless your service.

* *

Can a small parish take upon itself the support of a Maryknoll mission catechist? This kind of co-operation is worth more to the cause than if the support came from a man of wealth.

* *

THERE is a strange mistake that some fall into, of believing that, while it is good to send missionaries to the heathen, the heathen can get along pretty well by himself. In other words, the pagan would in the end save his soul even without missionaries. No one, of course, can say absolutely that this one or that one is saved, but it is quite safe to say that the greater number of pagans are lost. This is a hard truth, but so was that other saying at which some of Our Lord's disciples balked; and they "walked no more with him." We might wish to think otherwise, but Our Lord has said quite plainly that "unless a man be born again of water and the Holy Ghost, he cannot enter in the kingdom of God."

St. Thomas taught that if a man lives up to the natural law God will save him, even if he has



JOSEPH, THE SILENT SAINT.
Photograph of a statue in St. Paul's Chapel, Maryknoll.

to send an angel from Heaven to instruct him. But how many pagans live up to the natural law? Many a Christian has a hard fight to keep in grace, even with all his sacramental helps. If to live up to God's law we need the Sacrament of Penance, imagine the state of one who has never even heard of Penance. There are pagans who, instead of seeking to protect themselves from evil by repentance and satisfaction, actually worship Satan—not as God, but to appease him and gain his favor!

Anyone who follows closely the experiences of Catholic missionaries will begin to realize how hard it is for the average heathen to save his soul. Sin stalks abroad in our own country, but in pagan lands it is positively revolting. The souls of pagans call for help far more piteously than do their famished and suffering bodies.



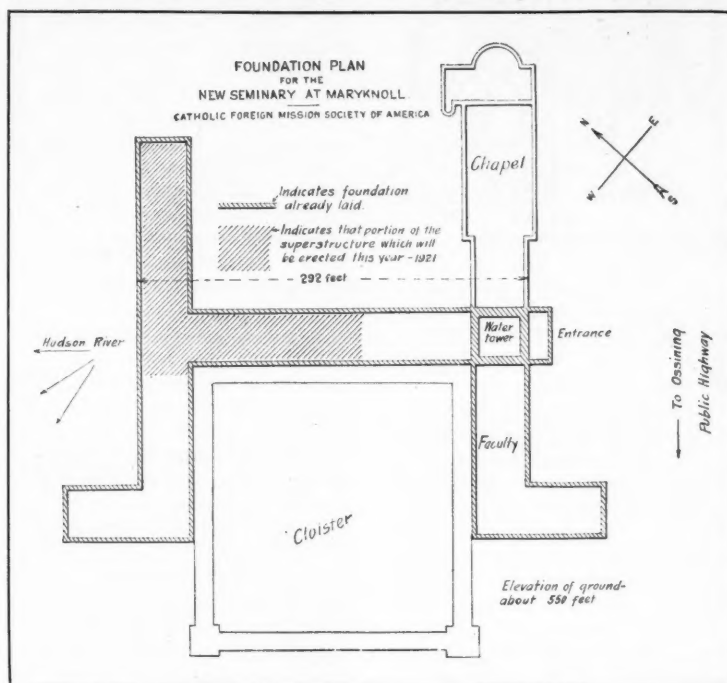
DO you realize that there are twenty thousand priests in this country? You would if you had to write that many envelopes, fold that many letters, make that many insertions.

And this is what the Maryknoll Sisters and some Circle friends did some weeks ago.

The letter invited the priests of America to provide for their National Foreign Missionary Seminary its foundation and setting. This appeal was inspired by the fact that American priests have by their charity made possible the beginnings of this work for souls and the foundations of the new Seminary would symbolize their support.

The average sum asked of each was five dollars, but to meet the full expense *all* should reply, and this we know is a very impossible hope. But already, at this writing, a few days after the issue of the appeal, kind letters with "something extra" are coming in. And in the meantime the young Theresa of Lisieux has been given a special commission to go about the coun-

American Priests and Our Seminary Foundation.



try and to whisper the word "write" into the ears of every priest, young and old, who still knows where to find pen and paper (we supplied the envelope).

Join your prayers to ours, dear reader. *We want our foundation stones to be supplied by the priests of America.*



IN a list of seventy prominent Chinese educational institutions published recently in a United States Government bulletin, only two are Catholic: one, the Aurora University, the other St. Ignatius' College—both conducted by the Jesuits in Shanghai. The Aurora has one hundred eighty students; St. Ignatius, four hundred.

Forty-one of the seventy schools mentioned are under Protestant missionary auspices, British or American.

The Catholic Church in China has not great hopes of adding in the immediate future to its slender

group of institutions for higher learning. It has yet the vast problem to solve of giving to its Christians and to a portion, at least, of the one thousand million pagans, the essentials of salvation.

Still, we know what a blessing to our country is the splendid system of over a thousand Catholic universities, seminaries, colleges, and academies in the United States, and we hope some day to do our share in the educational work now going on in China.

It must be recalled, too, that Catholic missionaries are not going to China simply to gather flocks which, in each succeeding generation, will need new foreign priests to father them. Our missionaries hope to give the Chinese a treasure to guard, for which they in turn must raise up priestly guardians and lay defenders. Such champions will never be had in numbers until higher schools can be established.

WILL YOU NOT ADD ONE NAME TO OUR LIST?



AN American Dominican Father who recently visited South America on a special mission reports that at Lima, Peru, the pastors of the "most aristocratic churches" are two Chinese priests.

A well known priest-writer on a recent visit to Maryknoll remarked that since his first inspection he had been a "booster," and he added that he had carried through life the habit of talking up every good movement that came under his observation—a pretty fine example, you will remark.

A letter on our late Fr. Price will be printed in the next issue and we hope that it will bring others in its train. And if some reader should chance to possess a boyhood photograph of the beloved subject he would do us a favor by lending it for the purposes of a "cut."

A missionary in Texas, whose parish is sixty miles long, states that every Church family in his district is a subscriber—to a certain mission magazine.

Perhaps you have guessed that we are writing about a Protestant. It is true, but the time is coming when many a Catholic parish will be a hundred per cent missionized.

Membership in the Catholic Foreign Mission Society may be secured for one year by the payment of fifty cents.

Such membership, with its many spiritual helps, is applicable to the living or the dead.

As special certificates are prepared in each case it should be stated whether the person to be enrolled is living or not.

A priest from Ontario, Canada, calling at Maryknoll recently, paid high tribute to the activities of Presbyterian missionaries in that Province. He stated that one of their most successful methods of work is to encourage individual congregations in the homeland to sponsor individual missions. He knew of contributors who later, in touring the Far East, found their own names on the doors of Protestant institutions, and at times their photographs on the walls.

There are at least a few Catholic people—and we predict that there will be many more—interested in the Chinese in America. Here is proof from Seattle of an interest that extends at least to material things and doubtless goes, or will go, further:

I am a member of the *Seattle China Club*, an organization for furthering trade and friendly relations between our city and Chinese people. We are working hard here to bring about legislation in Washington, D. C., to stop the awful narcotic trade, which harms not only the Chinese, but comes back to our own port, as there are over four thousand users of narcotics in our city amongst all classes of society.

Our Club has given scholarships to about thirty-five Chinese students for the University of Washington, and a fine lot of young men they are. I have become personally acquainted with some of them and I find that the Chinese race has many fine qualities. Your work in China must be very interesting.

The Unit of the Catholic Students' Mission Crusade in an Ohio Seminary recently sent four Crusade "*Spread!*" Committees from its ranks on a tour for new Crusaders through the principal cities of three States, Ohio, Indiana, and Michigan.

The Unit of St. Patrick's Seminary, Menlo Park, California, formed three Crusade "*Spread!*" Committees and made a drive for college mission societies in the northern, central, and southern parts of the state.

A group of students in the Unit at St. Mary's College, Dayton, Ohio, plan to deliver stereopticon lectures on the Far East in inter-

INFORMATION FOR NEW READERS

Maryknoll is the popular name for the Catholic Foreign Mission Society of America.

Maryknoll is literally the hill of Mary—and the hill or knoll is about thirty miles north of New York City, six hundred feet above tide-water, and two miles back of the great Hudson River, which, on clear days, is in broad view.

The name *Maryknoll* is following Maryknollers wherever they establish a base. They have already several bases. Here is the list of

The Maryknolls

At Ossining-on-Hudson, N. Y.—
Seminary and Administration.
Publication House.
Sisters' Mother-House.
At Clark's Summit, Pa.—
Maryknoll Preparatory College.
Our Lady of the Missions Convent.
On the Pacific Coast—
San Francisco—1911 Van Ness Ave.
Los Angeles—425 So. Boyle Ave.
Seattle—1000 Spruce St.
In China, Province of Kwangtung—
District No. 1—Yeungkong.
District No. 2—Kochow.
District No. 3—Tunghchan.
District No. 4—Loting.
District No. 5—Wuchow.
Procure at Hongkong, Box 595.

ests of the Crusade every week end from now to June.

The members of the Unit in a Jesuit novitiate in the State of Washington undertook the conversion of all the Negroes in a neighboring town, and announced recently eighteen won, with more on the way.

A Unit in a young ladies' academy in New Mexico conducted, a short while ago, a mission costume ball and pageant, described as "the most brilliant affair" ever held in the institution.

And so on. In their enthusiastic efforts to enlist other Catholic institutions, and in their many activities to aid the missions, the Student Crusaders are showing a heartening zeal.

We have correspondents in Spain, but only one American there. He is Fr. Sontag, S.J., who writes:

It may interest you to know that on December 3, the Feast of St. Francis

I F Y O U L I K E U S W E L L E N O U G H

Xavier, the Archbishop of Burgos has formally opened—or rather re-opened—the first Foreign Mission Seminary for the secular clergy of Spain. (It is an old foundation which in the course of years had ceased to function). The opening, under the patronage of His Majesty, Alfonso XIII, and the Papal Nuncio, was a very pompous affair, and may mark a new era in the missionary annals of Spain, where mission work had hitherto been looked upon as a work belonging entirely to the religious orders.

While the influences which led up to the opening of the Seminary are many and varied, the United States, and the history of Maryknoll in particular, played no mean part in bringing about so happy an event. The branches of your "mustard seed" have reached out where, I dare say, you little dreamed. If I am not badly mistaken, the opening of the Seminary is going to prove the prelude of an intense mission movement in Spain which promises great things for the Kingdom of Christ. The field is now pretty well prepared.

The JUNIOR is read from cover to cover each month as soon as it is received, and I can state in all sincerity that I consider it as bright, snappy, and readable a monthly for our boys and girls as any one could wish. To my mind it comes very near to the ideal in its line. Whoever is responsible for its editing is deserving of congratulations as a very practical psychologist and one who thoroughly understands our American boys. I am sure the JUNIOR is accomplishing a world of good for the missions—and for noble Christian inspiration in general. May The Sacred Heart bless and prosper it, so that Maryknoll's decennial anniversary may see the JUNIOR reach the hundred-thousand mark!

We have noted with much interest the simple and significant report of the Catholic Missionary Aid Society of the Diocese of Pittsburgh, as presented by its Director, Rev. P. C. Danner. Following the figures is a complete list of parishes and institutions arranged in the order of their contributions, from over nine thousand dollars to sixty-six cents.

The receipts from all sources were \$113,343.67.

The expenses of the Aid Society were only \$1,014.07.

The disbursements to American missions were \$53,994.58, and those to foreign missions \$56,630.71.

Mr. K. of C.! Nota Bene!

Y. M. C. A. IN ASIA

	No. of Organizations:	No. of Members:
Japan	94	15,857
India	127	11,180
China	187	30,228

Expenses Provided On The Field:

Japan	\$ 77,094
India	258,400
China	499,936

From Our Latest Center in China.

By Rev. James Edward Walsh, Pro-Vicar of the American Foreign Missions in China.

WUCHOW has the unique distinction of never having registered a convert to the Catholic Faith. Among the missionaries of Kwangtung, this has passed into a proverb, and whenever a man is discouraged at the slow rate of conversion in his mission, he will be told, "Oh, you are not so unfortunate. Think of the missionary of Wuchow, who is obliged to hire a pagan to serve his Mass!"

This pleasantry was well known to us, but, allowing the usual discount for exaggeration, we did not just quite imagine that it was literally true. That was before we came here. Now that we are ourselves the "missioner of Wuchow," we find it to be nothing more than the simple truth. There is *not one Chinese Catholic in the place*. That is the situation, and we now aver it to be to our certain knowledge a plain, bald fact.

The evangelization of Wuchow appears, then, to be something of a difficult proposition, but it is not without a peculiar interest of its own. America has broken into the game late, and although the world is wide and the fields are far, still there are not so many places of any prominence where the veterans of Europe have not already made some impression, however slight. Wuchow is one of the few. After forty years of occupation by the *Missions Etrangères*, and with a resident missionary most of the time, it still remains a barren field.

This will be real pioneering. There is no running start, there are no footprints to walk in, no shoulders to lean on. We must stand on our own feet, and hoe our own row. We have no vain dreams of knocking them all cold at the first crack out of the box. Forty years from to-day may see



WUCHOW, ON THE WEST RIVER.

JOIN US FOR LIFE—AND FOR ETERNITY,

the situation still unchanged. The Lord, He knows. But it is interesting. That is the modest and only claim we make at the present time. *It is interesting.*

Last summer Bishop Ducoeur, the Vicar Apostolic of Kwangsi Province, and Fr. Walsh, the Superior of Maryknoll, entered into negotiations about the cession of a part of Kwangsi to Maryknoll. After an interchange of letters, an agreement was reached whereby the Bishop ceded to Maryknoll, subject to a decision of Propaganda, a large part of eastern Kwangsi, with the treaty port of Wuchow as the principal city and center.

At the present writing the exact limits of this new territory have not been definitely settled, but Fr. Walsh agreed to take the city and sub-prefecture of Wuchow, leaving the rest to be determined later. Bishop Ducoeur accordingly made a formal grant of Wuchow, and by letter of November 15, 1920, invited the Maryknoll missionaries of the Kwangtung Province to come and take possession of it.

Here on the Mission we are all so glad it happened this way. Our Kwangtung Mission is fairly large, but, unless increased later, thirty missionaries will fill it up. The new territory in Kwangsi will take thirty or forty more, and as these missions are side by side, it will mean a large, compact body of American missionaries in South China. This means more *esprit de corps*, more mutual help, more corporate influence, and more of many other things. This move has pleased us all immensely.

When Bishop Ducoeur, in No-

Make your MEMBERSHIP PERPETUAL.

You can do so by sending—

(a) *check, money-order, or bond for \$50;*

(b) *partial payments of the same sum, covering a period of two years.*

vember last, asked that a missionary be sent this year to Wuchow, it was the unanimous consent of us all that Wuchow, being a famous port, it should have its destinies guided by the old salt, Commodore Rev. Wm. F. O'Shea. And it is matter of record that he was the first duly appointed American missionary of Wuchow. However, after having all his mail and baggage sent there, that long-suffering apostle was remanded to Kochow by Bishop de Guebriant; so that actually he was appointed and resigned as missionary of Wuchow, without ever having seen the place.

It is rumored, indeed, that his wonderful work in protecting officials during the recent disturbance in Kochow brought forth a request from high places that he be retained there; but this, of course, belongs more properly to the Kochow Diary, and perhaps to the official state archives of the realm. In any case, Bishop de Guebriant so ordered; and he next appointed Fr. Walsh missionary of Wuchow, with the approval of Bishop Ducoeur. Fr. Dietz also was assigned to Wuchow, where he will spend the year in the study of the language.

On November 15, Frs. Dietz, Walsh, and McKenna, took the boat at Hongkong to go to Wuchow. Fr. McKenna will spend the year at Loting, but as the Loting house is not yet built, he will pass the intervening month or so at Wuchow. Fr. Cairns, our new Procurator, saw us off at Hongkong, and, with his usual kindness, provided the travellers with some lunch and literature. Our boat is a big river steamer that has the Fall River Line beaten to a frazzle, and everything is very comfortable. It is a Chinese line, but manned by foreign officers, and we were not on board five minutes before the Chief Engineer, "a Sydney boy," as he described himself, informed us that the boat was ours. We did not just care to take

MARYKNOLL-IN-CHINA NEEDS.

\$10,000	for a complete establishment.
\$5,000	for land to serve as a center.
\$4,000	for a catechist bursar.
\$1,500	for a native-student bursar.
\$1,500	for a small dispensary.
\$1,000	for schools (boys' or girls'.)
\$1,000	for a priests' house.
\$1,000	for a chapel in good brick.
\$500	for a chapel in mud-brick.
\$500	for outfit and travel expenses of a priest to Asia.
\$500	for outfit and travel expenses of a sister to Asia.
\$300	for the personal support of one missionary for a year.
\$200	for the yearly travel expenses of one missionary.
\$180	for the year's support of a catechist.
\$100	for the year's support of a native student.
\$15	for month's support of a catechist.

title to the boat, but, without going that far, he made the trip pleasant by many kind attentions, not the least of which was his own company, for this mariner was not of any mournful cast and was no mean foe to dull care. There were also various Protestant missionaries on the boat, all going to Wuchow.

It is time to answer the question—*Where is Wuchow?* Wuchow is the port of the Kwangsi Province, right on the boundary line where Kwangsi adjoins Kwangtung, and on the West River, which flows through both Provinces. It is consequently northwest of the present American Mission in Kwangtung, and touches it at one point—the sub-prefecture of Sainam, which is at present a part of the Loting Mission. Wuchow is a straight run from Hongkong by daily steamers, which make the trip in thirty hours, and it also has the same service from Canton. This makes it very accessible. Of all places in the interior of South China, it is probably the easiest to get to, and in the future no friends of the American Mission will have any excuse for passing through Hongkong without visiting at least one part of Maryknoll-in-China.

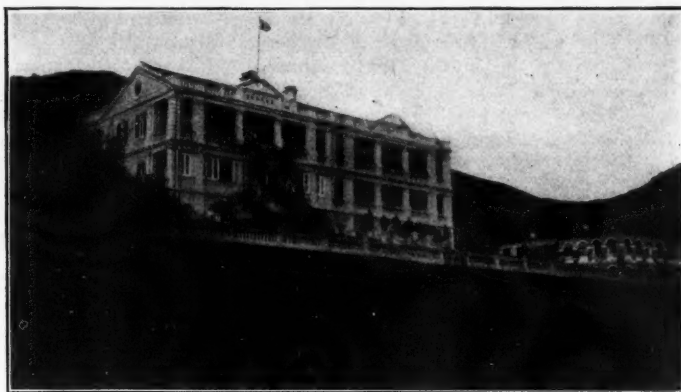
FIFTY DOLLARS OR A LIBERTY BOND.

On the way we stopped at Samshui and called on a young Englishman in the Customs Service. He is just out from Stonyhurst, and is glad to see a priest once in a while, as there is no Catholic mission at Samshui.

At Wuchow we went at once to the Catholic Mission, where Fr. Auguin, the incumbent up to now, was waiting to receive us. Also Fr. Seosse, the missionary of Pingnam, our nearest neighbor, was here, and these two veterans gave their three new confreres a warm welcome and a square dinner. We hardly know whether we were their guests or they are ours, but we were all happy to be together, and it was a nice little reunion.

We had a chance to give the house the "once-over," and it is just a house and that's all. That is, there are no frills to it. The location is in the heart of the Chinese city, and our little property of about fifty feet square is completely surrounded by Chinese skyscrapers. Our little plot is encircled by a wall, and inside that wall there is the house, a midget of a chapel, a servants' quarters, a kitchen, and about ten feet of garden. It is all rather compact, that is, a tight fit, as it were. The house itself is not bad, however, and we shall be quite comfortable, though not in clover, as we were in Kochow. One hardly knows how to describe this house. You could not call it an eight-room house, for that would convey a false impression, and yet it actually has eight rooms in it. Perhaps it would be better to term it a four-room house divided into eight rooms, if you know what we mean. But we have occupied lots of houses that were even less pretentious, and it will serve our turn to a T.

Frs. Auguin and Seosse escorted us around Wuchow, showing us all the sights of this city of two hundred thousand people, and introducing us to several members of the foreign community.



STANDARD OIL OFFICES IN WUCHOW.

These were all pleasant gentlemen and cordial, and we began to feel at home. It may be noted here that Wuchow has a considerable foreign colony, running to about fifty people.

The Protestant missions seem to fall into three main divisions, and they are the English Alliance, the English Wesleyan, and the American Baptist. All appear to have complete plants, especially the American Baptist, and they are all manned with large foreign staffs. The other foreigners here represent the Customs Service, Standard Oil, Asiatic Petroleum, and British-American Tobacco. Formerly a British Consul was stationed here, but the post has been vacated *sine die*.

After showing us the ropes and toasting the success of the new missionaries, our French confreres left us, one to return to his own mission, and the other to go to Nanning, the capital of the Province, and residence of Bishop Ducoeur. We were left alone to Wuchow and our own devices.

November 20 was the great clean-up day, when the accumulated spring house-cleanings of the past ten years were inflicted on our new domicile at one fell swoop. How it took us back to the old days of pioneering at Maryknoll, the good old times when we spent our holidays in tinting St. Michael's with the famous silver gray, or tearing down



THE BRITISH CONSULATE AT WUCHOW.

S E C U R E S A P E R P E T U A L M E M B E R S H I P .

the old plaster walls in St. Teresa's Lodge! That was the good practical stuff for the missionary—had we only known it, instead of begrudging the time it took from wrestling with the Code of Hammurabi and Professor James. Anyhow, apart from that, we got the house in ship-shape, as far as it could be done without building a new one, and we settled down like old householders.

Nov. 24.—Fr. Walsh left to-day for Canton, and was replaced by Fr. Naville, of the Kwangsi Mission, the first person to indite his name in our Guest Book. We hope that his name will be the beginning of a long list of distinguished visitors, for Wuchow, remember, is right in the track of things, and nobody will have any excuse for giving us the go-by.

Nov. 27.—Fr. Naville vamoosed to-day, leaving us to celebrate Thanksgiving Day alone. Fr. Dietz called on Mr. Hueguenin, a Swiss gentleman in the Customs, who is a Catholic, as also is his wife. There Fr. D. learned of two more for his flock: a Japanese lady, and another Customs officer, nationality Portuguese, so that our congregation begins to take on proportions after all. Add our three importations from Canton, the two teachers and the "boy," and we get the grand sum total of seven souls.

Dec. 2.—To-day we had a very welcome visitor in the person of the champion globe trotter of the American Mission, otherwise known as Fr. Ford. He is just returned from a sojourn at Shanghai, and decided, to our great pleasure, to drop in and give Wuchow the once-over. Needless to say, the rest of the day was spent in the great indoor sport of everybody talking and nobody listening, and we put off going to bed until to-morrow morning.

Dec. 3.—Spent St. Francis Xav-

ier's Day happily together, and wish to note, by the way, that our church here at Wuchow is dedicated to St. Francis Xavier. Fr. Dietz's Victrola arrived for this happy occasion and we worked it overtime, although the reverend missionary of Yeungkong was loath to stop talking long enough to listen to the music. Discovered the existence of a great romance in the life of our confrere. At an early age he fell in love with the sound of his own voice, and has never gotten over it.

Dec. 4.—Another visitor, and who but Fr. Meyer! Wuchow is getting popular. Fr. Meyer comes from Loting, where he just spent two months wrestling with a building proposition. He blew in like a whirlwind, and then the fun began. Never knew four men could make so much commotion. Good advice to new missionaries was given freely, and accepted in the same spirit. Fr. Dietz dodged out and went to the Club, where he met the élite of Wuchow, and was invited to become a member—of the Club, not the élite.

American gunboat up to-day.

Dec. 5.—This day being Sunday, the parishioners attended Mass, and Fr. Dietz preached eloquently. It was, in a way, a little event, being the first public function of the American Mission at Wuchow.

Dec. 6.—Fr. Meyer left to-day, after shaving off his beard. He goes to Canton for a few days' rest, as he has not been down from the country since last fall, missing the reunion with the newcomers and all the big doings of the past two months.

Dec. 11.—Frs. Ford, McKenna, and Dietz had tea with Mr. and Mrs. Marrs, of the English Wesleyan Mission. The affair was enjoyed by all.

Dec. 12.—This is Sunday, and Fr. McKenna fetched six sailors

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from the American gunboat *Pampanga* to hear Mass. They stayed all day at the Mission, visiting, and we had "some" time, although not one of them could sing the "Star Spangled Banner."

Dec. 15.—The Fathers did some additional cleaning up around the house, leaving the place unrecognizable. Fr. McKenna proved to be a bear at washing windows. It takes the Chinese mission to bring out the genius in a man. Fr. Ford left to-day for Canton, and had no sooner departed than another visitor arrived in the person of Fr. Costenoble, the Pro-Vicar of Kwangsi. Fr. Costenoble expressed his pleasure in seeing us so much at home in Wuchow and spoke kind words of encouragement to the young missionaries. He left this evening for Nanning.

Dec. 19.—Sunday, and Fr. McKenna preached to our little flock. Tiffin with the Hueguenins to-day, whom we also relieved of seven Victrola records, as our own stock is so small, and the neighbors are getting tired of hearing the same thing at all hours.

Dec. 21.—Fr. Walsh returned from Canton to settle at Wuchow. He brought the Christmas packages from the Teresians, and we experienced that greatest of all pleasures—the pleasure of being thought of. Over here it means so much.

Dec. 23.—We must get ready

OUR SLOGAN —

1 0 0 , 0 0 0

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for Christmas, so to-day we ordered up electricity for the house. The Company gives us ten lights and a meter for an installation cost of forty dollars, and the cost of the juice is low. We are tired of helping to keep John D. Rockefeller out of the poor house, because when we use kerosene there is a tendency to waste so much of it. Electric light is probably cheaper in the long run.

Frs. Dietz and Walsh moved much heavy furniture to-day, hefting it in a professional manner; while Fr. McKenna constructed a custard pie for dinner, of which we all ate freely. If that custard pie had ever caromed off of Charlie Chaplin's head, the famous star would have perished miserably. Fr. Dietz installed (in his mind) a wireless receiving station to-day, and is patiently waiting for a message from the Knoll.

Dec. 24.—The workmen finished wiring and the house is flooded with light for Christmas. Also with mince pies, those pleasant holiday tokens having come direct from Wiseman's (not George) in Hongkong, which only goes to show again how close we are to civilization.

Dec. 25.—There is no snow, but a searching chill in the air creates Christmas atmosphere. Besides, the very absence of the traditional properties, such as snow and holly, only serves to emphasize the real meaning of the season. That is to say, there are no frills to Christmas here, so that the only thing to engage one's attention is the feast itself.

Midnight Mass was celebrated by Fr. Walsh, while Fr. Dietz executed a musical program. Our little congregation was out in force, and though the meagreness of their numbers reminded us forcibly that we are in the catacombs here, still it was good to see even a small number come bringing gifts to the King. The second parish Mass was celebrated by Fr. McKenna at nine o'clock,

and was attended by a sailor from the English gunboat, an attractive young man.

Although loth to stray from our own fireside on Christmas Day, we were persuaded to take tiffin with our kind friends, the Hueguenins, and this occasion, like all our visits there, was very enjoyable. A visit to the Club was then in order, where we foregathered with the foreign community for a short time. The cordiality of everybody was extreme, in fact, surprisingly so, for although we expected a kind reception, we hardly anticipated such unusual warmth as we here experienced. Some musical numbers of unique originality were rendered, and remarkable orations on various topics were given in profusion. We contented ourselves with a very short stay, and went home wondering what the Chinese think of the way the foreigners choose to celebrate Christmas.

Dec. 26.—St. Stephen's Day is quiet, and we settle down again to our simple existence of studying Chinese and making plans for the work of our mission. In thinking of future work here, one anticipates that there will be many a

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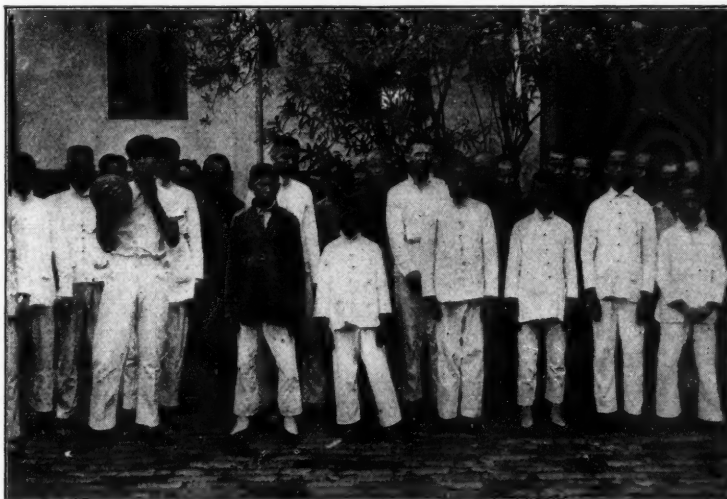
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heartache before any great results are obtained. Kwangsi is well known to be one of the most unpromising places for missionary endeavor. It has actually a smaller number of Catholic converts than any other province in China, six thousand being the sum total, and that out of a population of twenty millions.

Just as an instance of the rate of conversion, we take at random the figures for 1916, and we see that the number of adults baptized during that year was just one hundred and seven. During the same period the number of adults baptized in the neighboring province of Kwangtung was more than two thousand, and last year there were



THE FLOCK HE LEFT BEHIND HIM.
A Maryknoller who seems to have become all to all, that he might gain some.

F O R 1 9 2 1 ! M A K E I T Y O U R S !

more than four hundred baptized in the single mission of Young-kong alone. Bishop Ducoeur signals pride as the great reason for the lack of conversions in Kwangsi, and it is remarked by all the foreigners who live in this province that its people are much more proud and of a less conciliatory spirit than those of the neighboring provinces. It must be said, however, that the Protestant missionaries have had considerable success here in Wuchow and at other places in the Province and without knowing their figures, it is safe to say that their converts are numerous. It is possible to convert the people,—that goes without saying, and the combination of hard work, plenty of money, and God's grace, will doubtless fill the bill.

A Liberty Bond will insure your FIELD AFAR subscription for life.

When you get tired of looking at that gold-dust bond and of clipping its poor little coupons, you will perhaps realize that the American Seminary for Foreign Missions will be glad to take it over—for spiritual benefit.

America does not realize the great cry that goes up to her. We have been absorbed all these past years in home work—building churches and schools and convents, and providing priests and sisters for our own people—and America but dimly understands the appalling needs of the great mission fields of the world. To the cry of the countless millions perishing in the pagan lands for the want of missionaries, we have given little heed. So true is this that today, if we searched the great pagan missions of all the world, we could count our native-born American missionaries on our fingers. There is only one possible way to get our people to realize the appalling need, and that is by giving them mission education and training.

—Fr. Price at the Educational Convention, 1918.

A Consecration at Canton.

THE consecration of Msgr. Versiglia took place on Sunday, January 9, at the Cathedral in Canton. There were three Bishops present when it began, and four Bishops when it finished, and the priests numbered about seventy, so it was no mean gathering. French missionaries and Italian Salesians, Portuguese from Macao, and Chinese priests from



BISHOP VERSIGLIA.

The new Vicar-Apostolic in Northern Kwangtung.

everywhere, secular priests from Hongkong and Americans from Maryknoll,—they were all there. In fact there was hardly anybody absent, except perhaps the Medes and Elamites.

Bishop de Guebriant was the consecrator, with Bishops Pozzoni and Rayssac assisting, and the ceremony was magnificent, although almost spoiled by a Maryknoller who acted as deacon of honor. The Italian priests made up the choir themselves, and the singing was "quite rather," as they say in Hongkong. They even had a conductor who tore his hair. The Cathedral was jammed to the doors, and, of course, many pagans were among those present. It was a good thing for them to see

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the splendor of the liturgy. They did not know what it all meant, but they at least took away the idea that everybody gets from our services,—that it is a serious and real religion.

And afterwards, the dinner. How pleasant it was for brothers to be together in harmony, especially when united by the great tie of a common Faith. The Catholic Mission was especially honored that day by the presence of General Chan Kwing Ming, who recently wrested Kwangtung from the militarists and who is now Governor of the Province. He has always been a great friend of the Catholic Mission, and on this occasion he testified to it in a charming speech in which he said that while he was not himself a Christian, yet he realized that the Catholic religion is a wonderful force for good and that he would rejoice if the Chinese would come to believe in it and embrace it.

Bishop de Guebriant was very happy in his speech and among many good points he made was a little story about the Bishop-elect. It seems that when the Christians of the new mission heard that they were to have a Bishop, there was some speculation among them as to who it would be. One of the priests said, "Let us ask the children what they think about it." So they asked the children, and they all said, "Lui Shan Foo," which is Fr. Louis Versiglia's Chinese name. "And so," said Bishop de Guebriant, "he was called like an-

other Ambrose. It is a good omen for the success of the new mission."

Msgr. Versiglia has long been the Superior of the Italian Salesians in the Far East, and he is the right man in the right place. He came to China fifteen years ago, when the Salesians first took up their work in the Macao Diocese, and six years ago, when Bishop de Guebriant gave the Salesians a mission of their own in his vicariate, Father Versiglia became its Superior. He is a man who knows China and the Chinese well. He loves them equally well, and is a missionary from A to Z. He will have many difficulties in his new mission, for that is inevitable, but he will bring to their solution a big heart and a level head.

The Salesian Mission lies in Northwestern Kwangtung, with the center at Shiuchow, a large city on the railroad north of Canton. They will be neighbors to the new American Mission in Kwangsi, with only the Province boundary line separating them, and as most of them speak English, we look forward to happy visits together. We can learn much from their religious spirit as well as their knowledge of mission work. We are surrounded on all sides by good men, and if we "fall down on the job," it will not be for lack of good example.

The new Bishop has a large program on his hands. He will have to build up his center, and at present he has nothing but a small residence for one missionary. He will need a large church, a big residence for the reunions of his men, a convent for the sisters, an orphanage, a seminary, and so on right through the whole list. And his mission work is progressing so nicely that he is ready for all this development, except in one particular. It is an important one, namely: he has no money. He needs fifty thousand dollars to take care of the needs of Shiuchow alone.

One of the great things in mission work is to build up a large center, with works of all kinds. Then the good example and influence can radiate from there to the other outlying missions. And again, an efficient center means so much for the missionaries themselves. It is a place of reunion, where the men come to make their retreats, to exchange ideas, to rest up, and, in general, to be rejuvenated and encouraged to bend their backs to the burdens again by strengthening themselves with mutual counsel and encouragement. Nothing else is quite so important as the center. Msgr. Versiglia has hopes, but no money—at least no such large sum as would enable him to go ahead and build up his center. If anybody wants to give a magnificent spur to this mission, here is the opportunity. It is a wonderful chance for somebody.

Ever since Our Lord Jesus Christ left His Blessed Mother, to take up His ministry, mothers and fathers have been giving their children to the apostolate of the foreign missions.

THE WIDOW'S MITE

A priest friend from the great city of Chicago has sent to us a diamond, of considerable value, we are told, and with the jewel comes the following:

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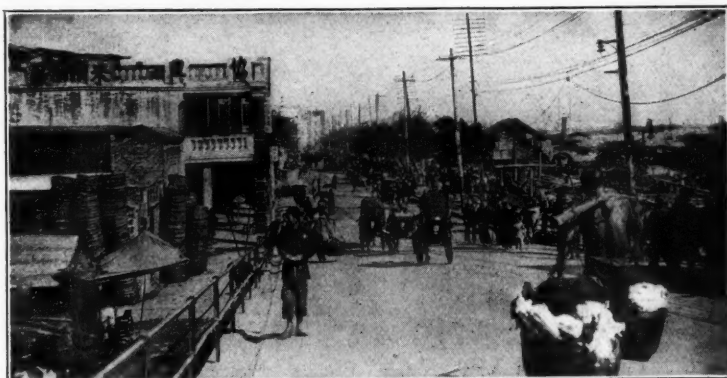
I am indeed a widow, with a young son whom I am educating for the priesthood. I work seven days a week and earn one dollar and sixty-seven cents a day. It takes severe discipline of mind and will to make both ends meet.

When I paid the debts of the funeral I had only one thing of value left to me, the diamond in my engagement ring; this I have given to Maryknoll,—the widow's mite.

The diamond is not a large stone, but it is exceptionally good, clear, blue, with a remarkably broad table for its size. One of the highest placed experts in America did not hesitate to value it at \$1,390.00.

I love the foreign missions. I wish I could give more to Maryknoll. Therefore, I am begging some other lover of Maryknoll, whose fortune is happier than mine, to help me make the most of this gift. If some joyous event in your own life makes the purchase of a jewel opportune, I beg you to buy this diamond. It is now in the possession of Fr. Walsh and every cent you pay for it will belong to Maryknoll.

This paper has no paid agents.



GOING TO THE CONSECRATION CEREMONY IN CANTON.

G I V E T H E F I E L D A F A R A B O O S T .

Mr. Lo of Shanghai

It is not always wise to praise the living, especially when it is a question of one the basis of whose character should rest in humility, but we have on a few former occasions "written up" our Chinese friend, Lo Pa Hong, who is a Knight of St. Sylvester, and is called the Apostle of China; and now we have something to add. This appreciation comes from our Maryknoller, Fr. Ford, who recently visited Shanghai, and met Mr. Lo. After this visit Fr. Ford wrote as follows:

MUCH as you yourself have written about Mr. Lo of Shanghai, still there are so many phases of his personality that draw admiration, that I know you will be interested in our latest visit to him.

He invited us to dinner last night, which in itself is not remarkable, for he delights in bringing his family in close contact with priests. But we found in the course of the evening that he was leaving immediately after supper for an extended tour of the regions now suffering from famine and that his task is to raise a fund for the starving millions. With such a task on his already well-burdened shoulders, that he was able to think of us and devote his evening thoroughly to our pleasure is a sidelight on his real bigness.

His Catholicity is efficient,—a much abused adjective but in his case a true characteristic, for although he manages to give intimate attention to each branch of his dozens of charitable works, none seems to suffer from loose control and he can leave Shanghai for a long absence in the famine districts of the north with the assurance that the charities of his own creation will run along creditably. When fifteen hundred sick in his hospital and the orphans of his industrial schools, not to mention the catechetical classes, all look to him in great measure for

their daily bread, it is wonderful that his heart can listen to the dying natives of the North and call him away to their aid.

I doubt if there is a priest in China, knowing Mr. Lo, who does not thank God for having been



MR. YING, MR. LO, MR. TSU.

privileged to see in him the working of God's grace. Alone, he would be proof of the truth of the Catholic Church. A priest said yesterday: "Would that in France we had such a type of Christian!" and we can repeat the same wish of America. Personally, I believe God has raised up such a man as a solace to missionaries in times of discouragement; and if the saving of one soul is a pledge of salvation, surely the missionary in the past century who worked in this region has a glory undreamt of.

Another thought Mr. Lo's example may confirm is the value of the *Lay Apostolate*. This aid, which is being stressed in America at present, has of course been the backbone of mission work in the East. Men of the world, whether paid, as are most catechists, or working out of love as Mr. Lo, seem peculiarly apt in winning pagans to the Faith, and in a country where prejudice must be overcome against an alien religion the layman is more amicably received.

But it is not so much of Mr. Lo I want to tell you as of his family. You know the man your-

self and when you visited him were probably more absorbed in him than in his boys. As a youngster myself I would naturally have an eye out for the boys, and fortunately I was placed next them at table. On a former occasion as guest of honor I sat too near the head of the table, sandwiched between some veteran missionaries; besides I was engaged in my first taste of Chinese morsels and in the handling of chop sticks.

Last night I could relish both without hurt to conversation, for the dinner was in honor of Bishop Tacconi and his American priests and secondarily as a commemoration of Fr. McShane's first night safe from the doctor's knife. It is a bald experiment for a convalescent to tackle his first solid meal in the shape of Chinese concoctions but, happily, a banquet here is made of delicate mixtures, and bird's-nest soup and shark's fins appeal to a dainty appetite. About the only dish the men at Maryknoll would recognize—and that



IN GOOD HANDS.
And real beds.

T H I S P A P E R I S T H E M O U T H P I E C E

was the least important—is watermelon seeds, so I shan't strain their patience on the menu. One of the priests ended grace with a side remark that, if all Chinese cooking was as good as this, he hoped to live to see *Philly* again. I forebore correcting the impression, for the good taste may as well linger as long as possible.

"Like father like son" and "a chip of the old block" are used so often as pessimistic wails that it is a pleasure to find Mr. Lo's sons unspoiled and simple and as promising levites of charity in the next generation as their father is an apostle now. All sons are proud of fathers, but that does not prevent many from undervaluing them as old-fashioned. This is true especially, I think, of Chinese youths who have the Western training their fathers lack. And nowadays it is rare, perhaps, for the younger generation to appreciate justly the strict moral safeguards that experience has taught the older head as necessary to impose. So these boys of Mr. Lo deserve credit in being willing, enthusiastic agents in the works of charity they carry on.

For the present the older boys are giving up their free time to hospital and orphanage until their younger brothers can relieve them; then, one's ambition is to study in America while another wants to go to college in Ireland—"a truly Catholic country," as he called it. It may seem a small matter to put off their ambition for a few years, but young eyes do not see it so and their companions are returned students with boyish accounts of the wonders of the Western world. Besides, as a question of business training for their future in China, the foreign education is no mean asset, not to mention the spiritual benefit of living in a Christian country instead of a pagan atmosphere. We at home perhaps do not realize the effect of a Catholic environment at its true worth. Hemmed in by paganism, a Catholic boy in China

lacks many of the checks that restrain us at home.

This pagan influence is offset in Shanghai by the efforts of the Brothers of Mary in their High School and College and by the Jesuits at L'Aurora University.

is rather a negative virtue when compared with Mr. Lo's family life, but fortunately it safeguards the simple village farmers who have not the means to surround their homes with Christian influences.



A SECTION OF THE HOSPITAL.

Mr. Lo calls it St. Joseph's; others call it Lo's; all call it a Godsend.

Mr. Lo's sons have attended both schools and these, combined with ideal home surroundings, have kept them fresh and simple and better qualified to hold their faith secure in the world of commerce.

I have expatiated often enough on the beauty of Catholic family life in our Chinese villages. It

Each room that we saw in Mr. Lo's house is dedicated to some saint. The main reception hall is almost a chapel, with its full length painting of The Sacred Heart and scrolls proclaiming Catholic doctrine. Its situation has this advantage, that every pagan visitor on entering naturally bows in reverence as he would



THE CHAPEL.

Mr. Lo serves Mass and receives Communion daily.

OF AMERICAN CATHOLIC FOREIGN MISSIONS.

to the pagan family altar and I'm sure Our Lord repays the act of homage. The drawing room, modernized by the presence of a piano, which the boys, by the way, play creditably, has Our Lady as its mistress, while in the dining room a good picture of St. Joseph, the family provider, smiles on our host in reward for a childlike devotion to him. The chapel proper is upstairs in the main room of this section of a large house. Its prayerful simplicity is un-Chinese, or rather unlike the garish distracting mixture of colors found in Chinese chapels, whether due to the natives or not I do not know. The flowers and lights here are used sparingly and the Gregorian "Hail, Holy Queen" we sang after dinner chimed well with the quiet surroundings.

The boys and their father know how to entertain without effort, and they were backed by Mr. Tsu and his boys. Even the newcomers were at ease, and as everyone present spoke either English and a little French, or vice versa, our tongues were loosed agreeably. One of Mr. Tsu's boys was just back from an audience with the Holy Father, another could talk of Pittsburgh and Philadelphia or San Francisco like a "native son," while the eldest of Mr. Lo's sons had photographs of the last six Maryknollers which proved he had entertained them royally during their short visit to Shanghai.

We got Fr. McShane back to the hospital before the night nurse missed him, and saw the Bishop and his priests from "God's country," as he calls America, on board their boat for Kaifeng in Honan, while Mr. Lo set out on his huge job of collecting money and feeding millions of his starving countrymen.

We leave in a few days for Hongkong and home.

In the Far East, as elsewhere, a catechist can accomplish much even without the missionary, but the missionary can do little without the catechist.

Medicine and the Missions.



Have Catholics any hospitals in Shantung?

The following, recently received, replies to this question.

The Society of the Divine Word conducts four hospitals in South Shantung, China, namely at Puoly, Yen-chowfu, Itchoufu, and Tsining. At Puoly, in connection with the hospital, there is a large dispensary, which is well known throughout the province.

Shortly after the arrival of the Society's missionaries in 1882, the great importance of a hospital was realized. Through the dispensaries native suspicion was disarmed, confidence engendered, and many converts made; but through the arrival of the Society's sisters, a greater scope was given to the work. The sisters not only nursed the sick in the hospitals, but were called upon to visit the invalids at home, and this work proved a valuable asset to the missionaries, for the sisters were able to make an entrance, and instruct and baptize the dying, in places where Chinese etiquette put a bar to the missionary. It is safe to say that the conversions in the beginning were due largely to the work of the hospital. Hence, the hospital is a very important factor in missionary success in the province of South Shantung, and great sacrifices have been made to keep the "medicine-men" on the job, well supplied with necessary articles for the sick.

Priest Helpers.

STRENGTH for this work rests with out priests, and it is being brought into powerful movement by God's grace. Read this:

As an American priest, I feel that I am vitally interested in Maryknoll. I have always felt this sympathy from the time that I learned of Maryknoll at its inception, and I have read with deep interest *THE FIELD AFAR*, the letters of your missionaries in *The Ecclesiastical Review*, and your own book, "Observations in the Orient."

But I am ashamed to say that this interest, while genuine, has been up to now, barren of fruit for the cause. I am writing this to console you—if I may use the phrase—for there must be many more priests like myself, priests

We have on hand 50 pamphlets on **VOCATIONS TO THE PRIESTHOOD**

Published by the Catholic Educational Association.

If you wish one, send name and address, with a two-cent stamp, to **THE FIELD AFAR OFFICE**

who are deeply and genuinely interested in Maryknoll and who feel, as I do, a keen desire to help, but whose desire, like mine, alas! has so far lain dormant, inactive, sterile, awaiting the co-operation of a sluggish and slothful will with God's grace to make us do something worthwhile. I am nearly middle-aged, and I begin to fear that, like the man in the poem, "I shall never see Carcassonne".

Now this is the point of my letter: there are many whom you never heard of, whose prayers and good wishes you have, who even piously envy you in your wonderful work, who may sometime, even if only in their last will and testament, get to the stage of action and do something for Maryknoll.

I may in the near future drop in on you, to revive my faith and good humor.

Most cordially and sincerely yours,
Fr. D—, N. Y.

Parish cooperation is coming! And we may add that it spells the word *hope* for Catholic missionaries. A letter or two will illustrate.

Last year our little church gave Maryknoll \$25. This year we are sending you \$50, and 1921 will see us doing better. —N. Y.

I consider that this 2% of our weekly collection is the heaven that keeps it going and growing. You and yours must see to it that, in the hands of the Master, it continues to ensure the success of the undertaking. Thus, you see, you owe me no thanks, as my motive in sending you this percentage is very selfish.

SANCTIFY YOUR JUNK.

This year we are going to turn the vanities of the world—old and broken jewelry—into a *Sanctuary Lamp Fund*. The bits will be sold advantageously, and the amounts realized added to our Sanctuary Lamp Fund.

This fund is at present less than three hundred dollars. We hope to make it ten hundred in this tenth year of our existence.

SO—Send along the lonely cuff button, the broken ring, the silent watch, the bracelet (if it is not a *brasslet*), the useless silver handles, and any other old thing that has been made of silver, gold, or even *platinum*. Don't stay sentimental all your life. The years are passing. Turn the ancient fineries into service of the sanctuary.

WATCH US GROW, BUT DO SOMETHING.

Brother Bernard.

MANY a clerical visitor to Maryknoll, watching the lengthening line of seminarians and auxiliary brothers as they filed from the refectory into the chapel, will recall a very dark-skinned brother of perfect physique and fine carriage. He was known as Brother Bernard—and in the world as Eastman Alfred Bobb.

Brother Bernard presented himself as an aspirant brother two years ago. He had high recommendations from Grenada, his birthplace in the British West Indies, and from the priest in a New England town—Woburn, Mass—where he had been working.

Before coming to Maryknoll he had been putting aside no less than ten dollars a week of his earnings for the education of a missionary priest, and this led him to offer himself as a helper to the "blessed servants of Our Heavenly Father." He was accepted and his life at Maryknoll has been simply the story of grace plentifully received and generously used.

An accidental fall on the cement floor of the boiler room where he had been working resulted in a fractured skull, death ensuing within a few hours. Two days later, on Sunday, February 27, he was buried from our Seminary

chapel and in our own still unmarked cemetery, his body being the first to repose there.

Brother Bernard loved Our Blessed Lady, and, in the course of his remarks at the funeral



BROTHER BERNARD BOBB.

An exemplary and valued Auxiliary, who was accidentally killed recently in the discharge of his duties as engineer at Maryknoll.

Mass, the Maryknoll Superior read a letter from the deceased that had been written only three days before his death. The letter was deeply edifying and revealed the strong purpose of an entire consecration to God and to the Mother who had done more for him than anyone would ever know.

We of Maryknoll feel the loss of this splendid young man, but

Among the many subjects of anxiety which preoccupy the mind of the Holy Father to-day, the future of the Foreign Missions of the Church is by no means the least. The number of priests for this field of labor has never been sufficiently large, but instead of increasing with time their ranks are lamentably decreasing from day to day. The cruel war just terminated has dealt a fatal blow to the unfortunate Missions; so that it is no longer a question of their prosperity, but of their very existence. In view of these conditions, the Supreme Pontiff of the Church, by reason of his ardent zeal for the salvation of souls and the progress of the Faith, appeals to each one of the faithful in particular, and to all the pious societies, not to permit the rich harvest to perish because of the scarcity of the laborers, but—by combining their efforts—to avert such a terrible disaster from the vineyard of the Master.

—Cardinal Gasparri.

we know that his death will gain for our brothers, and through them for our whole Society, some signal blessings. Kindly say a prayer for his soul.

The grave of Brother Bernard was dug by one of his companions. It was filled by a group of seminarians. Above it stands a simple white cross.



LAST RITES FOR BROTHER BERNARD.

First burial in the Maryknoll Cemetery, which will soon be put into better condition for its sacred purpose.

SEND OUR CIRCULATION UP SOME POINTS.

After a Year.

THE yearly reports were read in New York, late in February, at the office of Monsignor Dunn, Secretary of the Corporation. Two judges and a lawyer represented the laity, and three Maryknoll priests with Monsignor Dunn, the clergy. His Grace, the Archbishop, who is a member and Honorary President of the Board, had not returned from Europe.

The entire report is too lengthy for our pages, but the substance is here:

FROM THE NINTH ANNUAL REPORT OF THE BOARD OF DIRECTORS, C. F. M. S. OF A.

Feb. 1, 1920—Feb. 1, 1921

This report is concerned directly with the activities of the Maryknoll Centre at Ossining, but as there is a close relationship with Maryknoll enterprises outside of New York State it may be well, by way of preface, to enumerate the various settlements:

At Clark's Summit, Pa.—the Preparatory College.

At San Francisco, Cal.—the Procure.

At Los Angeles, Cal.—a school for Japanese.

At Seattle, Wash.—a school for Japanese.

In China:

At Hongkong—a mission Procure.
Kwangtung Province—four missions.

Kwangsi Province—one mission.

At Maryknoll Center

In last year's report it was stated that further additions could not be made to the pro-Seminary (the original frame building which, with consecutive additions, has served us since 1912).

We were then accommodating, in the chapel, refectory, and conference hall, fifty students besides the auxiliary brothers and the faculty; and we mentioned the possibility of moving the Philosophy Department to quarters in our Preparatory College at Clark's Summit, Pa.

After further study of the problem a plan was devised by which, with additions and the opening of the chapel wall into an enlarged conference room, we met the needs of the student body, which has increased to sixty-five, also those of the priests and brothers.

But we are positively at the limit of extension and cannot develop unless our new Seminary shall be habitable,

at least in part, within a reasonably short space of time.

St. Joseph and St. Michael's

These old and valued adjuncts, that provide sleeping, recreation, and classrooms, have required little attention, and remain unchanged, except for the installation at St. Michael's of a well-equipped dispensary, which is presided

ily, one a light Ford bus which carries the mail and small parcels, serving also the Maryknoll Sisters who go daily for classes in nursing at the Ossining Hospital; the other, a ton-and-a-half truck for heavier work. Two of our brothers act as chauffeurs.

St. Teresa's Convent—remains as before, but is greatly congested. The



ST. PETER'S AT THE END OF MARCH.

The first two stories of the nearest section are busy hives; there letters are answered, stencils made, papers edited, accounts adjusted.

over by an auxiliary brother, a graduate nurse.

Additions have been made to the garage, giving us two extra places. We keep two cars moving quite stead-

Maryknoll Sisters belong now to the "regular army" and recruits are numerous. Twenty-one made their profession February 15, and fifty more, already accepted, are in line, moving towards their profession day. The



A REAR VIEW OF ST. PETER'S AND ST. PAUL'S.

THIS PAPER EMPLOYS NO PROFESSIONAL AGENTS

twenty-one professed could not invite relatives or friends. There was no room.

SS. Peter and Paul—*St. Peter's* is the name given to our first stone building, which has served many purposes for the last four years. *St. Paul's*, a new building, physically connected with *St. Peter's*, was in process of construction at the time of the last report. *St. Paul's* has since been finished, and the two buildings forming one are as impressive as they are useful,—and this says much.

The basement of the new *St. Paul's* contains our central heating-plant, a future dynamo-room, and a machine-shop. On its second floor is a spacious laundry in which machinery, destined for future needs, is about to be set. On the same floor is another large room which is used at present for the printing and expedition of appeals.

The second floor of *St. Paul's* provides a temporary dormitory which is occupied by thirty sisters, and another room large enough for the recreation of almost a hundred.

SS. Peter's and Paul's are a real God-send. Without them our work would be much limited, and accommodations for sisters—our invaluable workers—would have failed. Ultimately, however, both buildings, as designed, will constitute the Maryknoll Offices.

Central Heating Plant—The heating plant, alluded to in our last report as partially operating, was finally completed and is serving us in good stead.

The New Seminary—The eventful note in our building operations is the start of the new Seminary. Two years ago the Board authorized the preparation of plans so that the first section might be complete in the fall of 1920. Owing to the difficult building conditions, however, we put off the start, but finally turned the first sod (Monsignor Dunn of New York officiating) last June,—the 29th.

Excavations followed, and the entire foundation, except that for the chapel, has been prepared. On about two-fifths of this foundation the first section of the new Seminary should rise this year.

It is now hoped that the first section will be roofed before the winter of this current year, and that the basement will be ready by the middle of September. In this event, we can install the permanent kitchen, storerooms, serving-room and refectory,—all of which will release, for other purposes, space in the pro-Seminary.

Gradually, the other floors will be completed, so that as early as possible in 1922 we can make use of much more new accommodation and turn over *St. Joseph's* to the sisters for their Novitiate.

The heating of the new building will need only a simple extension of pipes. Its sewerage problem was settled some years ago when we connected the Maryknoll property with the village sewer of Ossining. The water-supply will probably be further assured by a special reservoir, for which there is place in a sub-basement at one corner of the new Seminary, and into which water can either be pumped from the brook or led, after storms, from the roofs. A substantial part of the grading has been done, so that all is in readiness for the construction of the new Seminary.

Other Maryknolls

A brief word about the other Maryknolls:—

The first section of the *Preparatory College* at Clark's Summit, near Scranton, Pa., has been practically finished and occupied since last year. It has seventy students and seven professors. At least thirty more students can yet

You can help us to train a priest for the Apostolate. Look at the Burse List on page 106.

built, and the Japanese themselves have contributed more than one-half of its cost.

At Seattle—There are two Maryknoll Sisters engaged in kindergarten work for Japanese children. No property has yet been secured in Seattle.

At Hongkong—Or rather, across the bay, at Kowloon, a Maryknoll priest has taken up his residence with the Italian pastor until such time as a site for an American Procure can be obtained.

Six more of our priests sailed for China last September and Maryknollers in China are now covering four missions in the Province of Kwangtung and one in the Province of Kwangsi.



ST. MARTHA'S AND ST. TERESA'S AS THE SPRING ROBINS FOUND THEM THIS YEAR.

find accommodation, so that for a year or more we shall have a breathing spell at Clark's Summit.

At San Francisco—A priest and two brothers occupy a hired house on Van Ness Avenue. Two students represent Maryknoll at the Diocesan Preparatory Seminary; and, last fall, on a visit to the Coast, arrangements were made with Archbishop Hanna for the purchase, at a very reasonable figure, of thirty acres of land (more or less, as we desire) at the end of a large tract on which will soon be built the new Preparatory Seminary for San Francisco. A separate Corporation, as at Scranton, will be organized in California for property purchased there.

At Los Angeles—There are three Maryknoll Sisters, for whom a small house was purchased last fall; there is also a priest from Maryknoll, who has been assisted by a seasoned missionary from Japan.

A school for the Japanese is being

Personnel

The Maryknoll personnel has been considerably increased since our last report. At present it stands:

<i>At Ossining:</i>	
Priests, including outside professors	9
Students	65
Auxiliary Brothers	9
Sisters	60
<i>At the Preparatory College:</i>	
Priests	6
Students	70
Auxiliary Brothers	3
Sisters	6
<i>San Francisco:</i>	
Priests	1
Auxiliary Brothers	2
<i>Los Angeles:</i>	
Priests	1
Sisters	3
<i>Seattle:</i>	
Sisters	3
<i>China:</i>	
Priests	12
	250

IT DEPENDS ON YOU FOR ITS GROWTH.

Work Ahead for This Year

The first section of the new Seminary lies before us as the immediate and pressing problem. Its completion will give to us the entire kitchen and refectory accommodation, including storerooms and refrigerating plant, several large classrooms, a spacious conference room, a temporary chapel, and about seventy-five living rooms.

The building will be four stories high, and the estimated cost for the stone structure, rough floors and roof, excluding all interior work, will be \$175,000.

The interior work,—plumbing, heating, electric installation, partitions, finished floors, plastering, mill-work, painting and hardware—will probably cost as much again, making in all \$350,000.

The complete estimate may be roughly estimated, and perhaps more correctly, on a reckoning of 850,000 cubic feet. This means, at the usual ordinary present day estimate for a fireproof building, fifty cents a cubic foot, or \$425,000. Nearly \$40,000 has already been put into this section of the new building, however, and we hope yet to reduce the cost per cubic foot.

Landscape and Cemetery

We are inclined to secure the services of a landscape architect, so that we may dispose of surplus soil to the best advantage and may keep before us a definite plan. This will give direction to student manual labor and prevent waste consequent upon changes in personnel.

The landscape plan could include the layout of our cemetery, for the establishment of which we have already secured necessary authorization from the town of Ossining, and which should be prepared without further delay.

Electricity and power are largely increasing items in our budget. When we started, eight years ago, at Maryknoll, priests and students were accustomed to carry oil lamps to the chapel and dining room. Times have changed, and one present nightmare of the Procurator is the vision of a burning bulb in some cellar or out-of-the-way room in the compound.

Last year's lighting bill, amounting to almost \$1,500, has touched a responsive chord in his parsimonious soul and he believes that it is high time to save some of this money and supply light to more heathens. We plan now to install one electric generating plant, costing \$8,000, which should mean considerable economy; and we here and now present to our good friends this favorable opportunity to help Maryknoll by supplying the power for Maryknoll's activities.

FROM THE TREASURER

The Treasurer's report for the past fiscal year revealed gratifying receipts and unusually heavy expenses, the latter due to a continuation of necessary building enterprises and high costs. Divine Providence has given the needed substance and we are deeply grateful.

We have gained more than \$75,000 over the receipts announced in our last report. This year, deducting large loans, we received about \$478,000 from all sources, including our publications.

Income Sources

The Field Afar. The regular and substantial income still depends largely upon the direct and indirect influence of *THE FIELD AFAR*, which has increased its circulation from 55,074, reported last year, to above 80,000.

The limited number of Maryknoll priests at the home base prevents us from making as wide a propaganda as we otherwise would make; and our efforts have been confined in the East to the States of New York, Pennsylvania, and New Jersey. The field in New England has been pre-empted or we should also have gathered some subscriptions in that section. We expect to do so this year.

Fr. Kress has been covering the Middle West, while Frs. Sweeney and Staub have been engaged on the California Coast.

The Maryknoll Junior has a circulation of 30,000 but, until recently, was listed at only thirty-five and twenty-five cents a subscription. This did not cover the cost, and on its direct income we lost \$1,147.

If any friend desires to meet the expense, for one year, of training a young apostle, the gift of two hundred and fifty dollars will meet this purpose, and the student selected will gladly remember the spiritual needs of his benefactors.

Indirectly, however, the JUNIOR earned for us, over and above this deficiency, several thousand dollars, and more than proved its value in this as in other ways. The subscription price has been raised recently, with the addition of four pages, to fifty cents, and the cost of production this year will be less.

Books.

Our book department has developed considerably, as will be noted by the figures in the report. Our principle, however, in the scale of mission literature, is to seek little or no direct profit. Our aim is to find readers. Substantial interest usually follows. Four thousand copies of *OBSERVATIONS IN THE ORIENT* and ten thousand of *A MODERN MARTYR* give an idea of the scale on which our books are being pushed. Articles, too, are being published, and those from the mission field are particularly effective.

Benefactors.

a) Priests—As heretofore,—we can trace the larger number of our considerable benefactions to priests who either have given us of their own substance or encouraged and advised lay friends to help us.

b) Sisters—Sisters, too, representing orders throughout the country, have



OVER THE HOME KNOLL, ACROSS THE HUDSON, TO THE HILLS OF NEW JERSEY.

C O N T I N U E !

D O N ' T

D I S C O N T I N U E !

shown a marked increase in the measure of their co-operation. This will be noted in the formation of burses and in the gatherings from children under their care.

c) The Laity—Nor has the laity been behindhand. Ours has always been the little from the many, a decidedly healthy condition as we realize, but the past year has brought generous offerings from several lay friends.

The notable gifts were:

(a) From Mission Aid Societies:	
Pittsburgh (Including Burse)	\$7,097.96
Boston S. P. F. (Including \$2,000 from St. John's Seminary and \$1,000 for Sisters at Los Angeles Mission)	5,421.45
Columbus, O., for Diocesan Burse	2,250.00
New York S. P. F.	1,077.75
Paris S. P. F.	742.73
Albany S. P. F.	550.00
Philadelphia S. P. F.	485.00
St. Paul S. P. F.	100.00
(b) From Fr. Noll, Editor "Our Sunday Visitor" ...	
6,000.00	
(c) Burses from Sisters and Institutions Under their Care:	
Sacred Heart, Manhattanville, Burse (Alumnae Association)	5,000.00
Srs. of Providence, Ind., completion of Burse	4,000.00
Marywood College, Scranton, Burse	2,000.00
Srs. of the Most Precious Blood, towards Burse	556.00
Srs. of Charity of Nazareth, Mother Catherine Spalding Burse	1,656.50
College of Mt. St. Vincent, Burse	1,000.00
Srs. of Charity, St. V. de P. Burse	635.00
Srs. Notre Dame, Burse and Gifts	739.00
Mmes. of the Sacred Heart Bl. Sophia Barat Burse ...	125.00
(d) Special Burses:	
Philadelphia Archdiocese Burse (Through efforts of Phila. Maryknoll students) ..	3,540.56
Pittsburgh Diocese Burse ...	2,701.71
(e) From Lay Societies:	
From Knights of Columbus, Carbondale, Pa., Gift	150.00
Ossining, N. Y., for Missioners' crucifixes	150.00

Founders and Special Benefactors.

We have been pleased to add to our list since last February, the names of:

11 Founders who gave ... \$5,000

28 Special Benefactors who gave 1,000 or over

Besides 17 gifts of 500 each

And 150 Gifts of 100 each

Securities—

Much of our income was in cash, but securities were received to the value of \$74,457.50, including about \$27,000 in Liberty Bonds and War Stamps, both of which we accept at their face value.

Legacies—

amounting to almost \$20,000, came from twelve estates, the largest being that of Miss Johanna O'Connor, Waterbury, Conn., \$5,957.28.

Maryknoll Burses—

Forty-eight are complete, for eleven of which we pay interest to the benefactors, as against twenty-nine last year.

Annuities—

There are now seventy-seven and amount to \$166,059.42, thirty-two having been added during the year.

Per Capita Cost

On a basis of one hundred and fifty persons, including guests, and computing on house maintenance plus salaries, with no calculation of interest or residence investments, we roughly approximate the per capita cost for the past year at \$266.

Loans

You will notice in our receipt column loans amounting to almost \$150,000 from several sources.

Prospects For 1921

Undoubtedly, if our great building operations were over, we should be not only free from anxiety, but free to expand many branches of our work and to intensify the spirit of missions, now happily spreading over this country; but we must face facts and figures.

We must not turn from our doors those who are sent to us by the Call of God. It would be a confession that we lacked confidence in the Divine Aid which has so signally guided this work for souls.

We must look ahead to the expenditure of \$400,000 for buildings during the coming fiscal year.

Last year we spent for new building on the Maryknoll Estate about \$170,000; but we had also to loan (largely for construction) to the Venard Corporation more than \$130,000. It is reasonable to suppose that this year we shall have for construction at least these combined figures; i. e., \$300,000. We will need \$100,000 more than last year, and we must simply make extra efforts to secure it.

We have already begun. We are appealing to the 20,000 priests of the United States to supply the cost of our entire Seminary foundation.

We frequently have occasion to request legal information from cities and towns in several sections of this country, and if among our readers there are some who can guide us on this matter we shall be grateful for information.

Through THE FIELD AFAR, we are asking friends and societies to secure memorial rooms at \$500 each, in our new building. And, for the first time in nine years, we will give well-to-do Catholics, if we can know and reach them, an opportunity to do something for the extension of Christ's Kingdom to the millions who have never heard of Him

We wish to add an appreciation of services rendered gratis to the Society by:

Dr. Flagg, of New York City, Instructor in Medicine.
Dr. Lynch, of New York City, Oculist.
Dr. Perrault, of New York City, Eye, Ear, Nose and Throat Specialist.
Dr. Sullivan, Dr. Walsh and Dr. Howley, of St. Vincent's Hospital, New York City.
Dr. Sweet, of Ossining, Surgeon and General Practitioner.
Dr. Redway, of Ossining, Oculist.
Mr. Louis T. Britt, of New York City, Legal Adviser.

We wish also to acknowledge the charity of St. Francis' Hospital, and of St. Vincent's Hospital, both of New York City.

KNOLL POSTSCRIPTS.

The venerable Bishop of Seoul, Korea, refers in a recent letter to the saintly Fr. Price who has "gone to establish a Maryknoll Procure in Heaven."

The Maryknoll Sisters are following a special course in Church History, under the Rev. Thomas Phelan, LL.D., pastor at Brewster, N. Y., and Professor of Church History at the Maryknoll Seminary.

George Lannen, of Waterbury, Connecticut, has received the cassock and cincture of an Auxiliary-Brother of St. Michael. The ceremony took place in St. Joseph's Chapel, Maryknoll, the Superior of Maryknoll presiding.

A priest-friend refers to his Perpetual Membership as a paid-up insurance policy.

All Religious Orders come to Maryknoll. Retreats were given recently by Fr. Schwertner, O.P., and Fr. Reginald Lummer, C.P. Both were supplemented by the week's sojourn of Fr. Borgmann, C.S.S.R., familiarly known at the Knoll as "Uncle Henry."

When repeating that sublime canticle, the *Magnificat*, do you ever emphasize those words—"Behold, henceforth all generations shall call me blessed?" That idea will one of these days go out from Maryknoll with much insistence, and it will be placed under the patronage of the Blessed Virgin herself—as *Our Lady of the Maryknolls*.

Recent visitors were: Rev. Bruno Hagspiel, S.V.D., Editor of *The Little Missionary*; Rev. Patrick Cummings, O.S.B., Rector of the Benedictine College, Rome; Rev. Patrick W. Browne, Ph.D., of the Catholic University, Washington; Rev. Edward A. Cotter, of Middletown, Conn.; Rev. Cassian Niebauer, O.S.B., Prior of the Benedictine Abbey in Seoul, Korea; and—the blizzard.

Many visitors ask about our chapel statue of St. Joseph, a

photograph of which appears on page 84.

It was designed at another's order and executed in a certain New York studio, along with a statue of Our Blessed Mother. The faces are not "all ironed out" in these statues, and the forms are not covered with ice-cream tints such as appear in the windows of certain Catholic Church Goods concerns.

The material used at Maryknoll is not expensive, and if some friends wish to supply one of our other chapels with copies of these Maryknoll statues, we know where they will be highly prized.

SHAKE HANDS WITH JOHN.

"Brother John" is a household word in the Seminary Compound at Maryknoll. He is the medicine man, and worth more than all the Indian doctors who ever pussy-footed through our hills and over the Mohawk trail to the Great Father's ocean.

Brother John came from the center of the world—Chicago. Just when and where he was born does not matter for the purpose of this story, although these facts lie, truthfully concealed, in the archives of the American Foreign Mission Society. The great thing

A MARYKNOLL ANNUITY means annual or semi-annual interest of at least five per cent paid regularly to you in consideration of your gift to Maryknoll. Send for further information if desired.

to remember about Brother John is that, from the north end of his right foot to the highest lock of his hair lifted by a Maryknoll zephyr—he is a nurse.

Brother John was always a nurse, and his greatest delight in the earliest days of his earthly existence was to hold a nursing bottle in his chubby hands.

It is said of him that even in those days he was a cure for sore eyes, and that members of the household, including sad-eyed quadrupeds and limping bipeds, approached him for the relief which it was his gift to bestow.

Little Brother John grew as most boys do, but all along his advance in life he served his companions in their physical and physiological needs.

The village doctor in Chicago looked upon the young prodigy with eyes of green, realizing, as he did, that were it not for this youthful "quack," trade would be brisker and cash more plentiful; but John had no use for doctors, not to mention any fear of them.

However, when the time was ripe, Brother John took a regular course and was graduated with all honors and permits necessary to hang out his sign as a full-fledged nurse. Immediately afterwards Brother John established himself opposite the physicians' office building in Doctors' Row, South Chicago, where he remained until actuated by a spirit of mercy towards his competitors, and by other promptings too sacred to mention in this brief secular biography.

Brother John traveled to New York State, glided along the banks of the Hudson, climbed the Ossining hill and knocked for admittance at Maryknoll. He was re-



IN THE EARLY DAYS.

"Familiarly known at the Knoll as 'Uncle Henry.'"

NOTE THE CLASS OF ADVERTISING WE CARRY

ceived with open arms. Had the same arms enclosed him in filial embrace, they would have reached only to his hip pockets, but the fact of a very cordial welcome is what we desire to register.

To-day, as we remarked in the first line, "Brother John" is a household word at Maryknoll. How we ever got along without him can be answered only by the admission that we never *did* get along. He is an ornament, not only to our auxiliary-brothers, but to all of Maryknoll, and, better still, he is a comfort.

Brother John, as hinted above, is not of the attenuated class, but graceful corpulence does not always take away the O'Sullivan-rubberheel elasticity of step that goes so far, according to certain authorities, towards landing Johnny-on-the-spot at the proper moment.

Is it a cold, or a fever? A tummyache or an ulcerated tooth? An operation on the large toe, or on the hair of the head? A cut or a bite? Something to be opened up, or a close-up with catgut? It matters not—Brother John has a dispensary, an operating table, and instruments ready for service at any hour of the day or night, on any day of the week or month, and so far every man has come forth from the hands of this skilful practitioner—alive, and resolved to keep fit.

Come and try for yourself.

If you like us well enough join us for life—and for eternity.

THAT WILL OF YOURS

It will of course include benefactions to one or more works for God. Maryknoll does not look for a large share, but if its work appeals to you, here is the proper form for your bequest:

I give, devise, and bequeath to the Catholic Foreign Mission Society of America, incorporated under the laws of New York State, etc.

The American Foreign Missions are open to spiritual and material cooperation. Maryknoll wants:

Prayers and sacrifices offered for the spread of the Faith. Members, yearly and perpetual.

One hundred thousand subscribers to The Field Afar, and One hundred thousand subscribers to The Maryknoll Junior.

The Procurator's Corner.

If only Nature's laws could be changed a trifle! We plant a seed of corn and up springs a luscious corn plant: we plant a mule, and—no mule appears.

It's a tragic subject and hardly fit for jest, but if we did not jest we would weep. Recently we lost two mules with "spinal meningitis," and now we are crippled, and even with the bare possibility of a crop of mules next summer, we fear a dearth of edibles at the Knoll if some kind friend does not forward his extra horse or mule to the Knoll post-haste.

If you are inclined to find a new subscriber for us, why not think of a friend in some distant city or town? We like to spread.

Needed at Ossining:—

Copes; dalmatics; missals; candlesticks; typewriters; and a large meat-chopper, which the Rev. Procurator says he can get for \$200. He adds:

"This machine is a wonder. It not only chops the meat, but grinds the waste bones, which in due time find their way to the chicken yard and then come back to the Maryknoll table in the form of strictly fresh eggs. The man who donates this particular machine will become the Procurator's life-long friend."

Needed in Los Angeles:—

A set of purple vestments; a Benediction cope; a humeral veil; school supplies of all kinds; books for boys and girls of all ages (Catholic books preferred).

The jewelry junk pile is well worth keeping in mind. It welcomes broken ear-rings or cuff-buttons, just as it does the rings and watches you used to wear.

Did you ever live in a house where the clock kept "rag time"? If you have, you can realize our situation, with five different living houses and as many different times.

What use is it to get the correct time from Arlington, W. Va., by our modern wireless apparatus, if we have not a decent clock to take the tick and keep it going? Money goes quickly on the Knoll these days, with the baby Seminary on the top of the hill yelling for more food because he wants to be a man. And he will have to be a man soon, or some very good apostolic young men might be obliged to wait for the realization of their dreams.

If you want us to keep things going and have them on time, send an old reliable big clock to which we can hitch some wires.

If anybody should ask you in earnest, tell them that we would also welcome:

- Readers for the attractive Maryknoll books on the subject of missions.
- Godfathers and Godmothers for some of the students.
- Burses to ensure the training of priests now and for generations to come.
- Circles to spread interest to others.
- Contributions to our building enterprises;
 - (a) The new Seminary at Ossining;
 - (b) The new College at Clark's Summit, Pa.;
 - (c) A house and dormitory in San Francisco;
 - (d) A school and convent for Japanese children in Los Angeles; a similar provision for Seattle, Washington.

Passage for a dozen missionaries—priests and sisters—booked to sail for China during the year.

Subsidies for the personal support of Maryknoll missionaries in the field and for their various works.

THESE COLUMNS ARE NOT OPEN TO ALL.

Piling Foundation Stones.

IN early March we sent out an S. O. S. to all our fellow priests in the U. S. A., asking them to provide our Seminary foundation-stones.

They are responding generously and their letters are a real tonic. Here a few of the many that have come:

Curates, being on rock-bottom salaries, might help you to lay the foundation. Best wishes to all.

—Fr. G., Mass.

I regret my carelessness in not responding previously to your appeals. Hope to follow this by further donations and will not resent any reminders.—Fr. C., Manchester, N. H.

Enclosed is a small contribution for your great work. May God bless it and crown it with success. I consider it a privilege to be called upon in this noble cause.—Fr. S., Pa.

The very next letter I opened contained a hundred dollars which had been loaned some time ago, and which I did not expect to be returned for a long while, if ever.—Fr. N., Mass.

Your method of advancing the worthy cause of the missions through THE FIELD AFAR is unique. I look forward with pleasure to the arrival of the "F. A." and read it at one sitting from cover to cover.—Fr. D., Indiana.

Am delighted to give this for so worthy a cause. It gives me great pleasure to think I have aided, though in a small degree, in the building of a Seminary which will, in the future, send hundreds of young priests to bring the priceless gift of faith to so many of God's creatures.—Fr. F., Brooklyn, N. Y.

I am giving a small donation and a big prayer to the foundation of your new Seminary. The income here is small—seldom the collection for two Masses goes over four dollars. I mention that only to explain the little offering. I hope some other priest will make up for my deficiency.—Fr. B., O. M. Cap., Cal.

I also hope to be in a position that I can send a little more. The cause is so deserving, if only every Catholic would support the work! Although we have a Seminary here in the Middle West, we must support the places in the East, that they all may grow and that many more may be started. The laborers are only too few.—Fr. L., Chicago, Ill.

A DETACHED TRIBUTE.

I find so much pep and humor in THE FIELD AFAR that I cannot do without it. I, too, am engaged in the field afar as an Indian missionary, and my trials and consolations here in Dakota are quite on a par with those of your missionaries in China, so when I scan the pages of your mission reports it drives the blues and blacks away and braces me up to resume my labors with a more cheerful spirit.

I wish you Godspeed in your missionary work, and Our Eucharistic Lord's choicest blessings.

—A priest-reader.

Father McShane, over in Loting, asks for a horse which seventy-five American dollars will purchase.

THINGS PRINTED.

A small book that cannot fail to encourage our Catholic youth to enter the service of God has been written by Fr. Dreves of the St. Joseph's Foreign Mission Society, Mill Hill, England. It is entitled "A Joyful Herald and Other Stories". Sands and Co., of Edinburgh and London, are the publishers.

If among our readers there are some who cultivate the science of the stars they should send to the Observatory of Sicawei (near Shanghai), China, for the *Calendrier Annuaire* prepared by the Jesuit Fathers of that city. The little book is full of information. It costs two dollars, but this may mean not much more than one American dollar.

Fr. O'Sullivan of the Lyons Society for the African Missions has published a pamphlet which brings out the share taken up to the present by Irish priests and sisters connected with the Society's work. The pamphlet is entitled, *The Land of the Pyramids and "The White Man's Grave"*.

It has the imprimatur of Archbishop Dowling of St. Paul and is printed by J. A. Welch Co. of that city.

The Philippines—A Geographical Reader, by Samuel MacClintock of the Cebu Normal School, is a book which can be used to make geography a live subject by the introduction of the mission idea. The matter is lively and complete and given in a form which should appeal to children. Valuable information is given concerning non-Christian tribes and their superstitions, and the conversion of natives is spoken of with admiration, but the book is entirely secular and no propaganda aim is discernible. Maps and illustrations add to the value. Published by *The American Book Co.*

The Field Afar for 6 years—\$5.00

The Major Seminary at Maryknoll, Ossining, N. Y., is open to aspirants who have the necessary collegiate preparation (including Latin and Greek).

The Preparatory College at Clark's Summit, Pa., will receive students who are ready for the High School.

Every aspirant should have a decided inclination for the foreign missions and the strong recommendation of a priest.

Further information will be given on application to
The Very Rev. Superior, Maryknoll, Ossining, N. Y.

COAST MESSAGES.

Maryknoll-in-Los-Angeles reports as follows on its Japanese Mission for the year 1920:

Number of Japanese Catholics....	164
Baptisms: adults, 20; children, 12;	
total	32
Deaths: adults, 7; child, 1; total..	8
Paschal Communions	57

Clipped from the Seattle Diary:

Jan. 17.—Returned the visit of the Methodist Kindergarten teacher. The Kindergarten is in a large hall. They have about forty or forty-five pupils. It is a free establishment, no tuition being charged, but the school hours are only from 10:00 to 12:00 daily and the children must come themselves or be brought by their parents. It is non-sectarian. The teacher is a well-trained young Japanese woman, and speaks English like an American.

Jan. 21.—Our garage is finished, at an expense of about \$7.00, and a part of the green fence that encloses the yard.

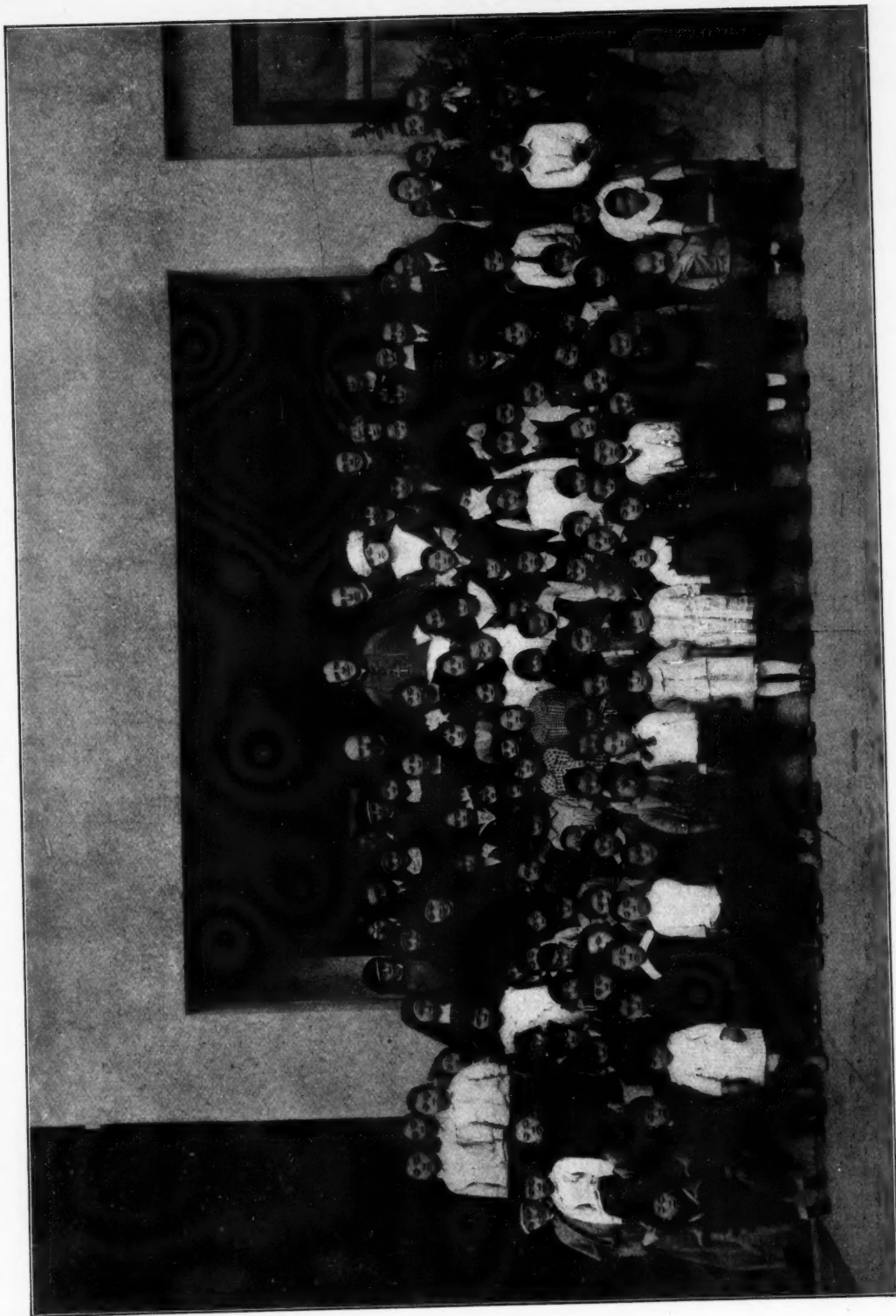
Jan. 27.—The automobile arrived at last, and Brother Martin initiated it by taking the children home from school. It is a good-looking machine, with a capacity of about twenty-five children, possibly more.

Jan. 28.—Holy Hour. Unusually fine day. Sun shining. Took some pictures of the children. In the afternoon a Mrs. D— called with her sister, Mrs. D. herself has no interest in missions—but she is coming again and she left a check for \$10.00 "to buy groceries."

Jan. 31.—A Japanese woman came to observe and decided to send her little boy to us the first of the month. All well at the end of the month.

The Field Afar for Life—\$50.00

G I V E T H E F I E L D A F A R A B O O S T .



WHEN BISHOP CANTWELL CONFIRMED SOME OF HIS JAPANESE FLOCK AT LOS ANGELES.

What God Provided Last Month.

If the
Father of All
adds to
our flock



He will
send the
needed
protection

MARYKNOLL LAND SALES

(Original Purchase)

Total area 4,450,000 ft.
Sold up to March 1, 1921..... 3,066,321 ft.
For sale at 1 cent a foot..... 1,383,679 ft.

VENARD LAND SALES

Total area at The Vénard..... 6,000,000 ft.
Sold up to March 1, 1921..... 1,489,540 ft.
For sale at 1/4 cent a foot..... 4,510,460 ft.

FROM YOUR STATE AND OTHERS

State	Gift	New Subscribers
Arizona	\$5.00	3
California	622.43	703
Colorado	86.04	3
Connecticut	19.63	30
Delaware	95.00	6
District of Columbia		3
Florida		3
Idaho	8.00	
Illinois	76.49	37
Indiana	154.00	19
Iowa	127.10	3
Kansas	1.00	5
Kentucky	254.00	3
Louisiana		7
Maine	503.50	21
Maryland	1,159.40	115
Massachusetts	1,543.36	12
Michigan	202.00	5
Minnesota	66.77	23
Mississippi	10.00	
Missouri	257.00	10
Montana	14.00	489
Nebraska	2.50	3
New Hampshire	25.95	913
New Jersey	976.91	5
New Mexico	4.00	82
New York	1,074.50	42
North Dakota		2
Ohio	725.53	6
Oregon		5
Pennsylvania	1,188.31	5
Rhode Island	57.25	2
South Dakota	5.00	2
South Carolina	5.00	2
Tennessee	1.00	2
Texas	85.00	2
Vermont	15.00	2
Virginia	1.25	2
Washington	1.00	2
West Virginia	112.25	2
Wisconsin	*1,002.00	2
Wyoming	4.00	2

FROM BEYOND THE BORDERS

Rr. West Indies	4.00
Canada	8.00
New Foundland	
Ireland	
Italy	
Switzerland	

Total of New Subscribers..... 4,399

Let us not live as Christians
simply to "get by". Let us do
something.

*Annuity, \$1,000.

BURSE PROGRESS

A Burse is a sum of money, the interest of which will board and educate, continuously, one student for the priesthood.

MARYKNOLL BURSES (Complete)

Cardinal Farley Bourse.....	\$ 5,000.00
Sacred Heart Memorial Bourse.....	5,000.00
John L. Boland Bourse.....	6,000.00
Blessed Sacrament Bourse.....	5,000.00
St. Willibrord Bourse.....	15,000.00
Providence Diocese Bourse.....	5,000.00
Fr. Elias Younan Bourse.....	5,000.00
Mary Queen of Apostles Bourse.....	5,000.00
O. L. of Miraculous Medal Bourse.....	5,002.00
Our Lady of Perpetual Help Bourse.....	5,000.00
Holy Trinity Bourse.....	6,000.00
Father B. Bourse.....	16,273.31
Bishop Doran Memorial Bourse.....	5,000.00
St. Charles Borromeo Bourse.....	15,000.00
St. Thomas the Apostle Bourse.....	5,000.00
St. Catherine of Sienna Bourse.....	5,000.00
Rev. Joseph M. Gleeson Bourse.....	5,000.00
No. 1.....	5,000.00
Rev. Joseph M. Gleeson Bourse.....	5,000.00
No. 2.....	5,000.00
Bp. Cusack Memorial Bourse.....	6,000.00
Albany Diocese.....	6,000.00
Fall River Diocese Bourse.....	5,000.00
Thanksgiving Bourse, No. 1.....	5,000.00
Thanksgiving Bourse, No. 2.....	5,000.00
Annuitant's Memorial Bourse.....	5,000.00
Rev. John J. Cullen Memorial Bourse.....	5,000.00
Anonymous Bourse.....	5,000.00
St. Margaret Mary Bourse.....	5,000.00
C. W. B. L. Bourse.....	6,060.00
Bl. Julia Billart Bourse.....	5,434.10
Mother Theodore Guerin Bourse.....	5,000.00
Mackay Memorial Bourse.....	5,000.00
St. Columba Bourse.....	5,564.00
Abp. John J. Williams Bourse.....	15,279.21
St. Teresa Bourse.....	15,141.27
Sacred Heart Bourse, No. 2.....	5,122.63
Holy Ghost Bourse.....	5,100.00
Rev. Thomas F. Price Memorial Bourse.....	15,000.00
St. Vincent de Paul Bourse.....	5,039.26
Manhattanville Alumnae Association Bourse.....	5,000.00
James and Catherine Meehan Bourse.....	5,000.00
Thomas F. Farley Memorial Bourse.....	5,000.00
St. Stephen Bourse.....	5,453.00
Rev. Patrick H. Billings Bourse.....	5,000.00
No. 1.....	5,000.00
Rev. Patrick H. Billings Bourse.....	5,000.00
No. 2.....	5,000.00

Any burse or share in a burse may be
donated in memory of the deceased.

MARYKNOLL BURSES (Incomplete)

St. Joseph Bourse.....	\$ 4,487.50
Holy Souls Bourse (Reserved).....	4,000.00
"Our Sunday Visitor" Bourse.....	4,000.00
Pittsburgh Diocese Bourse.....	4,231.71
Our Lady of Mercy Bourse.....	3,969.75
Philadelphia Archdiocese Bourse.....	3,902.56
All Souls Bourse.....	3,745.71
St. Francis of Assisi Bourse.....	3,650.50
Cure of Ars Bourse.....	3,440.35

St. Patrick Bourse.....	3,366.13
Cheverus Centennial School Bourse.....	3,216.87
St. Anne Bourse.....	3,003.87
The Most Precious Blood Bourse.....	2,883.16
Mother Catherine Spalding Bourse.....	2,564.75
Columbus Diocese Bourse.....	2,250.00
Holy Eucharist Bourse.....	2,216.50
St. Anthony Bourse.....	2,210.56
Our Lady of Mt. Carmel Bourse.....	2,065.89
Marywood College Bourse.....	1,939.10
Fr. Chapon Memorial Bourse.....	1,894.35
Pius X Bourse.....	1,700.25
Bl. Madeleine Sophie Barat Bourse.....	1,641.65
St. Dominic Bourse.....	1,538.82
Anonymous Diocese Bourse.....	1,500.00
Holy Child Bourse.....	1,428.29
Our Lady of the Sacred Heart Bourse.....	1,345.48
Emmadette of Lourdes Bourse.....	1,332.76
Dunwoody Seminary Bourse.....	1,249.97
Duluth Diocese Bourse.....	1,205.20
Omnia Per Mariam Bourse.....	1,110.00
Trinity Wekanduit Bourse.....	1,083.85
College of Mt. St. Vincent Bourse.....	1,000.00
St. John the Baptist Bourse.....	895.33
Fr. Chaminade Memorial Bourse.....	724.09
Bl. Louise de Marillac Bourse.....	655.00
St. Agnes Bourse.....	613.81
Susan Emery Memorial Bourse.....	559.50
St. Rita Bourse.....	545.15
St. Lawrence Bourse.....	484.25
St. Michael Bourse.....	484.63
St. Joan of Arc Bourse.....	390.01
St. Francis Xavier Bourse.....	382.53
Immaculate Conception, Patron of America, Bourse.....	363.50
Our Lady of Lourdes Bourse.....	357.02
Holy Family Bourse.....	326.00
St. La Salle Bourse.....	240.85
St. Boniface Bourse.....	202.40
St. Bridget Bourse.....	185.00
Children of Mary Bourse.....	183.00
Our Lady of Victory Bourse.....	152.16
All Saints Bourse.....	134.28
Mother Seton Bourse.....	140.00
Maryknoll-in-Heaven Bourse.....	126.00

The name of your patron saint, your school, your founder, your society, your diocese—where is it on the list above?

VENARD BURSES (Complete)

Rev. Joseph M. Gleeson Bourse.....	\$ 5,000.00
No. 1.....	5,000.00
Rev. Joseph M. Gleeson Bourse.....	5,000.00
No. 2.....	5,000.00
Rev. Joseph M. Gleeson Bourse.....	5,000.00
No. 3.....	5,000.00
Rev. Joseph M. Gleeson Bourse.....	5,000.00
No. 4.....	5,000.00
Blessed Sacrament Bourse.....	5,039.00
E. J. and E. G. Connerton Bourse.....	5,000.00
"Our Sunday Visitor" Bourse.....	15,000.00

A new burse may be entered on the list when it has reached \$100.

VENARD BURSES (Incomplete)

Little Flower Bourse.....	\$ 3,371.46
Sacred Heart of Jesus Bourse (Reserved).....	2,500.00
Bl. Théophane Vénard Bourse.....	1,551.80
Sodality of Bl. Virgin Mary Bourse.....	1,000.00
St. Aloysius Bourse.....	566.50
Immaculate Conception Bourse.....	100.00

A Burse Card is designed to gather twenty offerings of five cents each. Shall we send you some for the burse in honor of your favorite saint?

MARYKNOLL MISSION BURSES

(For the education and support of native students for the priesthood.)	
Our Lady of Perpetual Help Bourse (Complete).....	\$ 1,500.00
Our Lady of Lourdes Bourse (Incomplete).....	601.00
St. Vincent de Paul Bourse (Reserved).....	390.00
Mh. Academia Native-Priest Bourse (Incomplete).....	255.60

A PERPETUAL MEMORIAL MEMBERSHIP

STUDENT AID FOUNDATIONS

A Student Aid Foundation represents \$1,000, the interest on which will supply the personal expenses of one student each year, at Maryknoll or Maryknoll's Preparatory College, The Vénard.

MARYKNOLL STUDENT AID

Fall River Diocese Fund (Incomplete) \$927.69
Our Lady of Perpetual Help Fund (Incomplete) 155.98

VENARD STUDENT AID

Vénard Circles Fund, No. 1 (Complete) \$1,000.00
Vénard Circles Fund, No. 2 (Complete) 1,000.00
Vénard Circles Fund, No. 3 (Complete) 1,000.00
Vénard Circles Fund, No. 4 (Complete) 1,000.00
Vénard Circles Fund, No. 5 (Incomplete) 790.88

SPECIAL FUNDS

The funds recorded below have been carefully invested so that the interest shall be applied regularly to the needs as designated.

(Complete)
Abp. Williams Catechist Fund, No. 1 \$1,000.00
Abp. Williams Catechist Fund, No. 2 1,000.00
Abp. Williams Catechist Fund, No. 3 1,000.00
Abp. Williams Catechist Fund, No. 4 4,000.00
Abp. Williams Catechist Fund, No. 5 4,000.00
Yeungkong Catechist Fund, No. 1 4,000.00

(Incomplete)

Our Daily Bread Fund \$1,219.27
Maryknoll Propaganda Fund 5,000.00
Altar Wine Fund 202.00
Sanctuary Candle Fund 263.00
Sanctuary Oil Fund 232.55
Sacred Vessels Fund 77.00
Abp. Williams Catechist Fund, No. 6 1,000.00
Yeungkong Catechist Fund, No. 2 1,042.85
Fr. Price Memorial Catechist Fund 532.60
Missioners' Book Fund 442.00
Circles' Missioners-Support Fund 336.15

From whatever source a bursar comes it is welcome, but especially welcome is one built by some society or school.

An addressograph, the gift of our Paulist friends in Chicago, arrived recently.

To some unknown we owe acknowledgment and gratitude for Liberty Bonds to be forwarded to Fr. O'Shea in China.

A priest in Newark Diocese, finding that there are no longer any really poor in his parish, has turned the collection boxes of his church into separate mission boxes.

The Society has received a deed to some lots in New Jersey, valued at \$3,900, through the kindness of Miss Nora Mahoney, aunt of the late Rev. James F. Meskell, in whose legacy to her the above gift was suggested.

It is gratifying and edifying to note the practical backing being given to Fr. James E. Walsh, Superior of the Maryknoll Mission in China, by his own home people in Cumberland, Maryland. They are proud of their apostolic representative and rightly so,—and have given further practical proof of their interest by a gift of \$1,025, collected by Mr. Richard Coyle, to be used by Fr. Walsh in his missions.

CANCELLED STAMPS AND OLD JEWELRY

from Conn., Calif., Mass., Wis., O., Pa., N. Y., N. J., R. I., Ok., Ken., Vt., Ga., Ind., Nova Scotia.

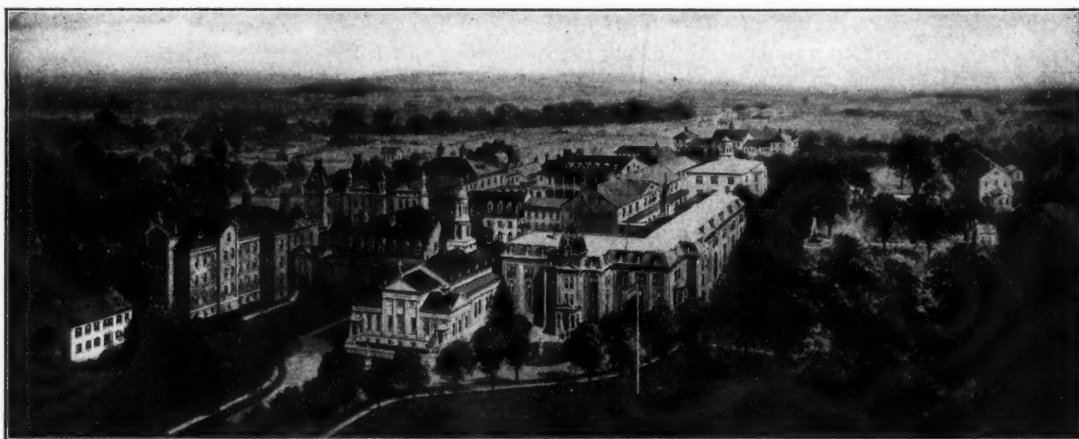
GIFTS IN KIND

Rosaries, medals, pictures; toys for Mk. Kindergarten; new cassock and biretta; new vestments; books; surplices; lace; typewriter; pillowcases; new cope and stoles; altar linens; tabernacle veil; films; towels; tobacco; clerical collars; AND SEVEN BLANKETS.

NEW PERPETUAL MEMBERS

Living—Rev. Friends, 2; Sr. F.; Sr. P.; Bro. C.; T. F. M.; E. M. M.; J. McC.; D. M. S.; A. T.; W. J. P.; B. M.; E. O'S.; M. V.; A. M. K.; M. M. S.; J. S.; Mrs. J. S.; Mrs. K. C.; Mrs. A. K.; K. A. B.; R. S.; Mrs. E. F.; H. R. & family; M. M.; J. D.; C. C. M.; J. O'N.; F. K.; E. McE.; Mrs. J. H. M.

Deceased — John Quigley; George Baker; Margaret Baker; Josephine Baker; Emily Monks; Josephine Monks; Agnes E. Phelan; James T. Cummings; Sarah T. Cummings; Jas. A. Brown; James O'Hern; Margaret O'Hern; Patrick Giblin; Julia Giblin; Kyran Rosney; Ann Rosney; H. J. Hartley; Mary A. Holland; John P. Holland; Jos. J. Ryan; Mme. de La Lande; Thos. M. Hogan; Mary Desmond Hogan; Carl Kist; Agnes Kist; Lawrence Troy; Mary Troy; Holy Souls, 2; Matthew Crimmen; Andrew Cleary; Fannie F. Clover; Caroline Detweiler; Hannah Higgins; Mae E. Byrne; Charles Burns; Adam Sempson; Franklin John Kirk; Catherine A. Scott; Laura Wilson; Krist family; Higgins family.



ST. JOSEPH'S COLLEGE, EMMITSBURG, MARYLAND.

With the co-operation of the sisters, active student workers are building two burses for Maryknoll.

MAY BE SECURED FOR YOUR DEPARTED.



The Maryknoll Pin

The Chi-Rho
Gold plate, \$.25;
six for ONE dollar
Silver \$.75

Gold, pin or button, \$1.00 and \$2.50

It consists of two Greek letters—Chi (key) and Rho (roe)—the monogram of Christ. The circle symbolizes the world, and the entire emblem signifies the mission of Christ to the world.

Address: Maryknoll, Ossining, N. Y.

B.W. Feeny Co. is preparing a small and very attractive Chi Rho pin in Enamel and Rolled Gold, which we hope to sell at the low price of 50 cents.

The first consignment will be very small and orders are invited now.

A calculating Maryknoller figured it out recently that our benefactors, and we ourselves who share with our benefactors the prayers and works of all immediately connected with our work, can count on eighty-four thousand Communions and as many Rosaries yearly, even at the present stage of our development. Friends are beginning to appreciate more than ever the advantages of perpetual association with Maryknoll. We quote from the letters of a few:

I am sending a Perpetual Membership for myself. I don't know what may happen to me and I wish to provide for my soul.

Having heard of your great work in church, I decided to send a check for \$50 to have my deceased mother enrolled as a Perpetual Member.

Enclosed find check for \$351.00. It is for six Perpetual Memberships for the dead, as listed, and a Perpetual for myself. I wish to share in your great and glorious work.

Enclosed is \$10, to enroll my brother, who died recently, as a Perpetual Member in your Society. The balance I will pay in small lots and hope to have all completed within a year.

Kindly accept the enclosed check for \$50.00, to be used as a Perpetual Membership for my deceased parents. I intended sending it long ago, but delayed for some reason or other. It was reading the account of Fr. Price's death that spurred me on. THE FIELD

AFAR readers feel, I am sure, that they must try to make up in some way the loss incurred by his passing away.

If you wish to support, during one year, one of the Maryknoll missionaries, three hundred dollars will be required.

For several years past, St. Joseph's Church, Albion, N. Y., has, through its pastor, Rev. Francis Sullivan, LL.D., met the expenses of one student at Maryknoll. The first student assigned to this parish is the Rev. Francis X. Ford, now in China.

The most successful appeal made last year from Maryknoll was for Stringless Gifts. We did not clean up the odds and ends with what we got, but the result netted something over eighteen thousand dollars,—“a tidy sum,” say you. Right you are, and we were mighty thankful to get it.

Gifts amounting to \$256.20 have been received for the famine sufferers in China, and there is welcome evidence of increasing interest in this great charity. No sum is too small to add to the famine fund and we will gladly forward all contributions to the proper authorities.

The February income reveals several notable receipts:

A Circle gift of \$320 from St. Francis Xavier Circle, Philadelphia; four gifts marked for student-aid; three annuities, the largest being \$1,000; three wills, two yielding together \$785, the third deeding to us some lots in New Jersey, valued at \$3,900; and some gratifying burse additions, the largest coming for the Pittsburgh Diocese Burse.

Out of thirty-five special contributions for the month, fifteen were from priests and three from religious orders of women.

The movies—where are they? Though they are found in nearly every corner of the world, what have they done for Catholic missions? Certainly, the screen would be one most effective means to spread this work for souls.

THEIR FIRST MESSAGE.

Many of our readers will recall a photograph of six Sisters of Providence, from St. Mary-of-the Woods, Indiana, the first group of Sisters from the United States to leave for China. A letter has come to Maryknoll from these valiant women, and it gives us special joy to publish it:

Greetings from China! Just three months ago we bade you farewell in San Francisco. How kindly Providence arranged that we should have the privilege of meeting you before leaving America. Shall we ever meet you in China? We hope so. We should have written sooner but we felt the necessity of waiting to get our “bearings.” Wh^r surroundings! We thought we knew a little bit about China before we came, but how true it is that one-half the world knows not how the other half lives. Now we appreciate the great favor God has conferred on us in calling us to minister to these poor, needy people.

We arrived in Kaifeng the eve of Thanksgiving. Holy Mass had been said for the first time that morning in our chapel, so the Master was waiting to welcome us. Words cannot tell all that was in our hearts those few moments as we knelt at the foot of the Tabernacle. An arch, decorated with flowers and banners, had been erected in the street just in front of the Mission and firecrackers were shot off. This was in honor of the Bishop's return and, of course, we came in on it, too.

We found our premises are quite extensive. The property formerly belonged to a mandarin. There are about twenty little one-story Chinese houses, but the ravages of time have left them uninhabitable. One has been fitted up as comfortably as possible for our living quarters and two others are being made ready for a school which we hope to open.

From our observations, one of the greatest needs of China is education for her women. With their untrained minds and crippled feet, these are as helpless as children. They have no idea of keeping their homes clean, much less of making them attractive, nor of caring properly for their children. In depriving the women of education China did not realize that she was striking at the very vitals of nationalism—the home. So, dear Father, send your sisters over as soon as you can. The women and girls of China need them.

THOUSANDS OF AMERICAN CATHOLIC READERS

"SŒUR" MCCARTHY.

Sr. Xavier, the writer of the following letter, is an English woman who has spent over thirty years in China. Some of our readers know of this gentle lady and of the saintly soul about whom she writes:

Chusan, Ningpo, China.

You may have heard that God has called to Himself dear old Sr. McCarthy. I know you and the Teresians will pray for her—I always consider Maryknoll as our kith and kin. The call was sudden-cholera. She was quite well the day before, caring for the sick with her usual sweetness and devotion, in spite of her great age. Felled in the middle of the night by that terrible disease, she went to God next day, dying a true missionary's death.

Hers was the purest, noblest soul possible. She seemed rarely to forget the presence of God. She lived a long life—forty-five years in China—of prayer, untiring work, and much suffering. She must have received a warm welcome in Heaven.

Broken in health at Kiukiang, where you had met her, she came to spend her last years with us at Chusan. She now lies on the hilltop overlooking the sea, by a compatriot, Fr. Dowling, C.M., who died in Chusan in 1858.

Our children were saved from cholera, as I sent them off at once to a farm in the hills. My one European companion was struck down, but (D.G.) we pulled her through. There were, however, many victims among the aged and infirm. I am clamoring to put the hospital at a distance from our crowded establishment, for to have death spread each year like this, right through the house, is too much.

The cholera was brought us by a poor fellow turned out of a passing steamer, as they saw he was dying. No one, of course, received him, so he came to us. Died baptized, but alas, the contagion came with him.

The pagan influential men are beginning to understand the necessity of our isolation. I don't know if we shall succeed in getting them to make a move. They are still too pagan, and behind the times. They are, however, becoming more sociable and taking some interest in our works.

I rejoice much to see how your grand work at Maryknoll-in-China is developing. The blessing of God is on it—saintly Fr. Price is praying on high, and your valiant sons are driving Satan from his many strongholds in the heathen land.

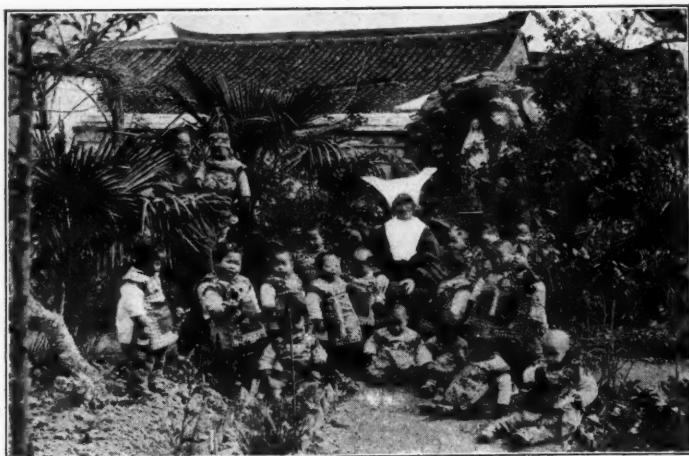
Pray much for us. You have some idea of the very uphill work it is in our island mission, but prayer will yet win the day. You and your intentions are daily remembered in our little chapel.

Ever yours sincerely in the Sacred Heart,

Sr. Xavier, Sisters of Charity.

IN your charity, please remember the souls of the following, recently deceased:

Rev. Fr. O'Begley	Mae E. Byrne
Patrick Dillon	Mrs. Sarah Flanagan
Mrs. Terisa Orient	Cornelius Carmody
Mrs. Mary D. Hogan	Teresa Lovergan
Thomas A. O'Neill	James Shelton
Mrs. Ann Kingston	Thomas M. Hogan
Mrs. Bridget Donohoe	Thomas Whalen
James F. McGuinness	Julia Randall
Mr. Heufner	Mrs. Sarah Regan
Daniel Forrest	Anne Conway
Mrs. Horace Kelly	Julia L. Leary
Alex. S. Locke	H. McCarthy
Thomas Price	Catherine Feenan



THE LATE SISTER SR. VINCENT MCCARTHY, AT CHUSAN, CHINA.

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THE MARYKNOLL MISSION CIRCLES

THE approaching Month of Mary calls Catholic women to a crusade of prayer, co-operation with the work of our missionaries.

Christian women, remember the present degradation of your sex in heathen lands! "Behold your Mother" were the words of our dying Saviour from the cross. That Mother—God's Mother—is yearning for these her children. You can stretch out helping hands to them by prayers and sacrifices, powerful weapons that will loosen the fangs of demons and pour over the wounds the ointment of true Love. No prayer will be unheard; no offering will fall short.

"Circle the Earth with us." Send your name for enrollment in the Maryknoll Centre Circle, one dollar a year.

Our Maryknoll Center Circle has ended its first year. It was formed for those who, through force of circumstances, must work alone in aiding the missions. By daily prayer and the payment of annual dues, those interested have associated themselves with others through the Center, and share in common spiritual advantages. *Circle the Earth With Us* is our slogan. The individual units throughout the land help to accomplish our purpose,—to make Maryknoll and its mission known in every quarter of the globe.

Send your name for enrollment! Interest your friends! If you can do little, God wants that little. Leave the results to Him.

Don't forget the future native priests needed to complete our Maryknollers' work. The boys are ready, but this generation at least must depend upon us for their education.

A hundred dollars pays tuition, board, and lodging for a Chinese aspirant to the priesthood for one year.

Holy Souls Circle sounds good. Powerful helpers are these members of the Church Suffering and we congratulate the Rhode Island Circle that has been far-seeing enough to enlist their aid. The dues of the Circle come regularly, without a string, and with the expressed hope of an increase from month to month.

From *St. Columba's Club*, of Boston, there came, recently a check for \$300 for *St. Columba's Bursar*. The members are boosting the Bursar to \$6,000, and very little more than \$100 is needed to complete it. Other plans are forming for further co-operation by these loyal sons and daughters of the great Irish missionary Saint.

Our Iowa missionary receives every month \$15 for the support of a catechist, from a sympathizer in his native state. In sending her latest check, to be forwarded, this benefactress writes:

Fr. Meyer sent the picture of my catechist in the midst of her class. It must be a speaking likeness. You see, sometimes, I teach a little catechism myself and she appears to be the living image of—Yours faithfully. Any way, that is what they tell me. It certainly was very kind of him to take the trouble and it is surely appreciated.

An appeal for clerical help went recently to some nearby Circles, and the usual quick response came at once. 40,000 envelopes were addressed and returned within the prescribed time, to the immense relief of a hard-pressed force at the Knoll. We quote from one secretary's letter:

I have sent today by parcel post the completed work. I want to tell you of the co-operation of our Circle. I think there was never a group more generous in time and money, more reliable in fulfilling promises, more eager to do good work. All are busy in stores, offices, or elsewhere, and none are of the leisure class. I gave out the material at once, and on Sunday night every bit of it had been returned, finished as requested. I want you to feel assured of their continued loyalty and support.

A new form of co-operation has come to our attention and we are

glad to pass it on. Gatherings for missions are being made in the busy hives of the great work-a-day world where hundreds, perhaps thousands, of strong Catholic souls are employed. Should the movement spread and these little mission bands spring up in the thousands of offices, stores, and big industrial centers throughout our land, a mighty force would soon be felt. Here are some indications:

Second monthly collection of pennies (\$2) from office employees of the G—Co.—Boston, Mass.

Please find the sum of \$29, which has been contributed in small coins by different persons. You may use your own judgment as to how it will do the most good to the missions.

—Butte, Mont.

The enclosed money order for six dollars is the contents of a Mite-Box that was filled in the office where we work. Telephone Girl's Club, A—, Mass.

Enclosed please find \$10 collected from the Mission Circle members and ten dollars on perpetual membership.

—Jersey City, N. J.

Information has been asked regarding the methods used by *St. Francis Xavier Circle*, of Philadelphia. Here is the secret:

When our Circle was organized we chose as our special work the support of a woman catechist. For that purpose each member was to contribute \$20, which could be obtained by any method the member chose. Mite-Boxes were distributed and by the end of the first year we had more than the required sum. During the year new members joined, some young, all zealous. Many times they stirred us by their fiery enthusiasm, and when the count came, they astonished their elders by magnificent results. How was it done? I think it can best be told by the expression we "catch as catch can." Some gave from their private purse, some obtained theirs by Mite-Boxes given to friends, and some, perhaps all, by combining the methods. All contributions were nameless. We want that impersonal atmosphere around our work. In keeping a record we credit all contributions as *through* the member who presents them. We have sent for 100 Mite-Boxes and shall begin our new year's work when they arrive. The only needful advice to others about to organize is: *Go ahead. God will do the rest.*

DON'T PAY MORE FOR YOUR DAILY DREADFUL

A LAYMAN IN SHANGHAI.

An American Catholic business man, who knows China from long residence there, wrote lately to the Superior of Maryknoll an interesting letter, from which we quote the following:

Shanghai is crowded to the gates with the hundreds of Americans and British who are seeking here a new Eldorado. It is almost impossible to get in a hotel or boarding-house, and houses are scarcer than hens' teeth. I pigged it for a while at the French Hotel, and then F— took pity on me and offered me refuge in his house, where I am comfortable and happy.

China is at present in a period of transition. The Peking Government is on its last legs, and it is impossible to foretell the future. As you know, this is a country where the unexpected always happens. Yesterday, a kingdom; today, a Republic; and tomorrow, who knows? There are some signs that an entente will be reached, in the near future, between the conservative elements in both the South and the North, and that they will endeavor to form a stable and responsible government. This remains to be proved.

The Catholic Americans and British of Shanghai have subscribed about \$30,000, with promises of considerable more, to build and maintain an English-speaking church here.

What we need as much as anything in Shanghai is English-speaking schools for the Chinese. All the male Chinese, and I dare say all the females, are crazy to learn our tongue. The only way they can do it is by going either to the Y. M. C. A. classes, or to the Protestant mission schools. The Chinese are first, last, and all the time, business people, and English is the commercial language of the world. They are not going to waste their time learning French, in spite of all the French Government promises to do for them.

Moreover, it is a handicap for them to go to the French schools, for another reason. They are not prepared for the Indemnity Fund examinations, and are therefore disbarred from an American education, except at their own expense, and there are few who can afford that. The Chinese gentry have as open a mind as any people on earth and if they only had English-speaking Catholic schools here such schools would be "full-up" all the time.

The spiritual result would be incalculable. I know lots of Chinese, and I can remember meeting only one Catholic. Some are members of various Protestant sects, and when I have asked



CONSTELLATIONS AND CONSTERNATIONS.

This chap seems to be living at the North Pole, and his telescope looks topheavy, but the effort is worthwhile.

them why, I often got the reply, "Well, my teacher was a Methodist, and as he was a good man I became one, too." Don't forget that for generations scholarship was the high-road to all political preferment, and it will take many more generations to lessen Chinese respect for the teacher.

When you get to the end of your rosary, go back to the Cross and say the Our Father and three Hail Mary's for the missions.

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We of Maryknoll need help for our works at home and abroad. We cannot develop without help, but we are not hungry, and though not an official aid-agency, we will gladly receive and forward to China the gift of any reader who desires to relieve the famine-stricken, and who does not know how to go about it.

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